

Peaceable Method
FOR THE
RE-UNITING
PROTESTANTS
AND
CATHOLICKS
In Matters of Faith:

Principally in the Subject of the

Holy Eucharist.

Proceeding upon Principles Agreed-on, and
Waving Points in DISPUTE:

Upon occasion of the late Contest, concerning
the *PERPETVITY of FAITH*, touching that
Great MYSTERY.

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People Method
for the
Refining
Protestants
Catholics
Holy Trinity

Based upon Principle Against any
Wrong doing in Defense

Upon occasion of the late Council concerning
the Reformation of the Earth long past

Whom it was proposed to make a new
Method

That is to say, a new

The TRANSLATORS
P R E F A C E
TO THE
R E A D E R.

I suppose it will be no hard matter for you to discover from what Soil this Plant originally comes. It was indeed, wholly French within those few Weeks, and there were not many Months, since it appeared in France. I will not say, that it may possibly find a more favourable Reception, as coming from that place, from whence we so frequently receive those new Modes w^e so highly value and admire. But yet I may, perchance with some reason, hope, that it may not be unwelcome to some, who may take notice of the novelty of the Method, wholly suited to that Civility and Peaceable way of proceeding, which I have heard the best bred and most moderate Persons require in things of this nature. The chief intended Design of this small Treatise, is, in order to a clearing the Point of the Real Presence in the most Blessed Sacrament of the Eucharist, the principal Subject of Contentions, now at present in those Parts. Though (as the Author in his last Chapter makes evidently appear) mutatis mutandis it is equally applicable to any other matter whatsoever. I pray be not offended, if I say, That it has often been reflected upon by very sober Men, that those of the Adverse Party deal not fairly with us, scarce ever allowing us to enter into Dispute with them, upon equal terms.

For we being tyed up and inclosed as it were, within certain limits, which keep our understandings (as well as material inclosures are apt to restrain our Bodies) within a certain compass of Reasoning and Opining, it is very easy at any time, and upon any subject belonging to Faith, to know where to find us. I mean to be at a Certainty of what we are obliged to maintain, and where we may be set upon.

to the Reader.

It would have saved us some labour, if we could always have been sure to have had the same advantage, and that there were not those alterations and that variety of Opinions in the Times, Places and Persons of the Reformed Churches, which very frequently put us upon hazard of coming unprepared of suitable Arms, Offensive or Defensive, as not being able to have sufficient Intelligence before-hand, of the Nature of our Enemy, or of his manner of Fight.

In the Subject-matter of Dispute (concerning the Blessed Sacrament) I know there are some who will not stick to say roundly, That it is nothing but Bread and Wine, which is contained and received in the Lord's Supper. And these, I think speak the best English; that is, express most plainly and sincerely in their Words, what they do believe in their Judgments. Others think this too rough and harsh, as clashing too openly with Holy Scripture (the Rule of Belief) and the general Sentiment and Language of Antiquity. And these will tell you, though something faintly; That Christ is truly present; That he is really present; That he is there the Food of the Soul, and the Bread of Angels. In a word, They will express themselves in such terms, with so much Respect and Reverence of that Holy Sacrament, that you shall have much ado to distinguish them from true and hearty Catholicks. But yet if you press them to speak intelligibly, and to declare candidly, what they mean by Truly and Really, you shall find that (though they are loath to speak out) they mean nothing less than what those words in their natural use seem to import. For Truly and Really must come to signify only figuratively and Compliencoratively, or some such like.

And whereas, by the expressions they are pleased to make use of, you might, in reason, expect something of Real Substance distinct from the visible Elements of Bread and Wine, you are to understand, That, besides some forced Texts of Scripture, you shall have divers pregnant Proof's and Reasons, fetched as far as Sense and Natural Philosophy can reach, to oblige you to believe, that in this supernatural Work of the Hand of the Omnipotent, in which he undertook to all the Wonder of Wonders, the whole Change is made by, and consists in Faith only. Nay, their Real Faith is, That there is no other Substantial Mutation in the matter or Subject of this great Sacrament, but what is made in the fancy by them called Faith. I know there are near as many several Opinions concerning the content of this Holy Sacrament, as there are Explications of those Words which make the Dispute, This is my Body; which have been calculated by some, curiosi in this kind, to a very incredible Product.

And now it being left to every one to take up what, and which he pleases in this great variety of Opinions, I think we have reason to say, we have a hard task to oppose we know not what, till we come to the Tryal; or defend our selves against I cannot tell whom (Lutheran, Calvinist, Anabaptist, Independent,

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dent, &c.) till they are pleased to declare themselves and appoint us our Theme.

But that for which I am to command and recommend this ensuing Discourse is, that I think it equally and strongly convincing against all. For if it be once made out (as this Treatise endeavours to evince, even by the Consent of the whole Reformed Church it self) That there must intervene some Supreme Authority, which may exact an Acquiescence, and which all are obliged to submit unto without further Dispute, there will be quickly discovered a ready way to put things into a better posture: And particulars will find wherein to settle, as in one Center, that unlimited variety of Opinions.

I beseech those who have a real kindness for their own Souls, and any respect for those who were accounted great Persons, even in their own way, to reflect particularly upon what is mentioned in the second Chapter of this little Work, concerning the Opinions of the Divines of all the Reformed Churches of Europe in this Point; and especially upon what was delivered at the famous Synod of Dort, by the Ambassador, and by the Commission of the Great Wise King, King James: That there was but one only means, which the Church had ever made use of? To wit, a National Synod, which was to be Judge in the case, and to decide which of the two Opinions, was more conformable to the Word of God, &c. And conformably to this, you will find how that wise King, when, soon after his coming into England, the Puritans (Dr. Reynolds, Mr. Knewstabs, &c.) began to shew themselves at a Conference in the King's own Presence, and Mr. Knewstabs in particular, moving: * How far an Ordinance of the Church was to bind Men, without Impeachment of their Christian Liberty? Being much moved made this short Reply; and told him, He would not argue that Point with him, but answere therein as Kings are wont to speak in Parliament, *Le Roy S' avisera*. And therefore I charge you (said he) never speak more to that Point, how far you are bound to Obey, when the Church has once ordain'd it. By which earnest and wise Answer of his, certainly he could intend nothing less, but that the Ordinances and Decrees of the Church are so far obligatory, as never to be questioned, but to be religiously respected and admitted with an ipsa dixit.

This certainly must also be the meaning and import of those words in the Twentieth of the 39. Article: The Church hath power to Decree Rites or Ceremonies, and Authority in Controversies of Faith, &c. For, Power, and Authority, and Submission, and Obedience are certainly Correlatives. If there be Power and Authority to enact; Submission and Obedience are essential to performance. Now by the Church here, and in the foregoing Reply of King James (if any thing was intended reducible to action and practice) I imagine nothing can be meant but the Representative

*Bakers Chronicle of the Affairs of the Church in the Reign of King James p. 445.

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sentative of the Church, Archbishops, Bishops and the Chiefs of the Clergy, lawfully convened, &c. Which Representative (as is very remarkable both in Queen Elizabeth's days Anno 1562, and in King James's Anno 1604, with the consent and allowance of the said King and Queen under the great Seal) thought themselves so unquestionably empowered and Authorised for that great Work, of framing certain Articles, in order to an Uniformity of Etyme in Religion, as no Man (by their special and strict Command) could be admitted to any part of the Ministry without consenting and subscribing thereto : Which was yet more strongly enforced upon all in general, by those Excommunications ipso facto denounced against all Dissenters, in the Constitutions and Canons Ecclesiastical, made Anno 1604.

Not to mention those others who have nothing but Antichrist, the Tyrannical Antichrist in their Mouths, when a Pope or Council is but mentioned ; and yet think it not unreasonable, upon the Authority of a Convocation of some few Elders, &c. to oblige to their Tenets and practices under pain of a Stool of Repentance, &c.

I know there are some who hold all these proceedings and practices very harsh and unreasonable, whose Spirits will not easily yield, but will make bold to argue the case, with Kings or Councils, Parliaments or Prelates, or any thing which agrees not with their private and particular Principles. And they will tell you (very colourably as they imagine) that, as their Soul is their own, and as they must stand or fall to themselves, so are they to make choice of their own Faith and Religion, and not to pin it upon another Man's sleeve. I should something wonder to hear an Objection of this nature from any one who pretends to Learning. But because I know there are some who make plausible flourishes upon it, and think by this means to cast off all Authority, and become their own free Choosers and Masters without control: and consequently, will slight the chief Grounds of this Discourse, fitted principally for Persons of better Principles; I must needs, in a word, shew them, That if they design any thing of Reason, and not at all willfulness and presumption in their proceeding, they must needs find another Point to steer their course by. And yet, Gentlemen, thus far I will keep you Company: That your Soul is your own (under the great Giver of it) and that you must stand or fall to yourselves.

But I fear you have never been at any of the Universities, or not minded the busines your Parents intended by the charge they were at, if you think this good Logick: Ergo, you are to choose your own Faith; in that sense which is and must be intended by you, if you think to evade what will here come in against you. For your meaning (if at all to your purpose) can be no other, but that because your Soul is your own, and you your self and no Body else, are to give an account of your stewardship, and your improving of it, therefore you are to make up a Faith (which indeed is the Ground of all sub-

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subsequent action) according to your own Fancy and understanding. And yet I cannot believe but you will acknowledge, that you are to take some Guide along with you, that you are to follow some Rule in this business of so important a Concern. You will never own, I am sure of it, that it shall be meer Fancy that you are resolved to rely upon. A Guide then you must have: A Rule you must follow. Are you sure (in a business of so great importance, as is the salvation of your Soul) that you have a faithful Guide, a direct Rule? Do you follow the one close, do you apply the other right? Here then you see (unexpectedly perchance) that your Guide, your Rule, your Use or Application of them may be questioned. But you will haply, suppose you have stopped my Mouth by telling me that your Guide is inerrable, your Rule is as certain as the Word of God it self, which is and contains all Truth. Who dares deny this? Not I, I do assure you.

But I must needs tell you, what I have heard from very Learned and expert Physicians complain of, which is: That many times it happens that some good Woman having by Friendship or Stealth, gotten some Prescription of theirs, which had been found very beneficial to some Patient or other, applies it so ill, and so irregularly, for want of knowledge of the nature of Distempers, or of the Constitution of Bodies; or of the Crisis of the Disease, &c. that instead of a Cure of that excellent Remedy, which with due application wrought strange effects in some, it comes to be the ruine of many a poor Creature, who under a skilful hand had been in little or no danger at all. To be a little bold with you then; I pray tell me; have you confidence and presumption enough to think you have (in a matter of greater moment) the skill you pretend to? Were you sick of some dangerous disease, notwithstanding that your Life were your own, and that no Body were to live by you, or dye with you, yet I dare boldly say you would be loath (it would be against the Practice, Custom, and even Obligation of the ablest Physicians in the World) to rely upon your own Judgment, but would be glad, even with some Charge, to have the advice with one or more, who had made it their business to study nature and were approved of as Men well versed in the Art of Physick. Were you to make a Purchase never so inconsiderable, yet I presume, (though the Estate were to come and belong to none but your self and your Heirs) you would think it very necessary, to employ some Learned Man in the Law, to draw the Conveyance and make your Title sure. And herein I think consists the chief and sum of your skill, to make a prudent Choice of such Persons in both Arts, as you may safely rely upon, and to follow their order and directions, if you intend either to recover your Health or secure your Inheritance. And can you think it a business of less importance, in an affair of so great concern, as is the Election of your Faith and Religion, to make a good and prudent Choice of those, who are both by Industry and Divine Authority enabled to guide, and direct you in the ways of Truth?

to the Reader.

I leave you to a more serious reflection, and more mature deliberation upon this great business, as you shall find your self obliged by the force of such Reasons and Grounds, as with an impartial perusal of this following Treatise, will occur unto you: and wish you heartily, as I do mine own Soul, true Faith, perfect Health and Life in Christ Jesus everlasting.

G. W.

A

A Method for
RE-UNITING
OF
PROTESTANTS
AND
CATHOLICKS.

C H A P. I.

That in Matters of Religion there is little gotten by Disputation; and that for the avoiding this Inconvenience there ought to be an Agreement concerning some Principles on both sides.

1. **I**N Contests which do arise in matters of Religion between the Defenders of Truth and Falsity, and are maintained either by word of Mouth, or Writing, it falls out much otherwise than it doth in those more bloody Wars, which are managed by the Swords of State and State, Prince and Prince. For in these, for the most part, after a Battel or two, the Victory is clear on one side or other, and Peace is again establish'd by the Defeat of **B**ontestant **v**ictor **u**nion **o**n him

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him who finds himself in a necessity of yielding to the State of War, and receiving the Law from the Conquering Party. But in that other, the obstinate Champion of Error, even after many Foils and Defeats, does still scorn to yeild the Victory : Nay, I dare be bold to say, he will not fail to become more Violent and Insolent than ever ; because he is resolved never to want the Boldnes, to speak as high and as loud as Truth it self, and to make himself believe he has right to challenge the Victory on his side, which perchance may appear, at least, doubtful to the greatest part of the hearers in the heat and noise of Disputation.

I speak not this, as disowning that proceeding by way of Disputation, to have been of great advantage to the Church of God against Hereticks, by a mature discussing those passages of Holy Writ, which have made against them : The Ancient Fathers made happy use of it, with such vigour and success, as gained them those noble Victories, of which they have left us glorious Trophies in those great Works of theirs. Yet this I think we may be bold to affirm, That this Method, be it never so excellent in it self, is not apt to produce those happy Effects in all persons universally ; it being more proper for the Learned only. And as it happens, that the Learning of the Adversaries of Truth is always accompanied with Blindnes and Obstinacy (the proper effects of that Pride which gives it its pretended Magnitude) so comes it to pass, that that Light which arises from Dispute, proves very uneffectual in order to a reducing of them ; and serves, for the most part, only to make the Breach wider, and to maintain the unhappy War, so as to render it more lasting, and in a manner endless.

Hence it was that *Tertullian*, who in some of his greatest Works, undertook some Hereticks, with as much strength of Wit and Reason as is possible ; yet at another time, and in another Work of his, he charges the whole Body of them together, in another way, which he esteemeth more universally satisfactory, and by which he thought

he

he might with greater Ease, and with more Quiet and less Trouble, reduce the most Rebellious spirits that were. According to this Method of his, he will not that you enter into Dispute with them, nor that you set upon them with Scripture. For either they pervert it (says he) into some sense which may appear more favourable to them ; or they add, or take away at their pleasure. Some passages they alledge in a quite contrary Sence, and you are obliged to a Defence ; and yet they will not stick to affirm, with as much confidence as you, That they have the true Meaning on their side. From hence it is, that you gain little upon them in these kind of Encounters : Wherein after you have tired out the more learned, they take too frequently, with the weaker sort, and always leave in the minds of the vulgar something of Doubt and Uncertainty, which causes in them much Perplexity.

L. de pref.
c. 14.

*In ipso congresu
firmas quidem
fasigant, infir-
mos cepiunt,
medios cum
serupulo dimi-
runt c. 15.*

Nay, it hath fallen out more than once, that that very Person, for whose satisfaction a Conference hath been held, or a Treatise written, perceiving no great advantage gotten by the Contest, has found himself in a wavering condition, and has thought it not unreasonable to begin to call that now in question, of which before he made no Doubt at all.

This is the very Reason, why this Learned Man concludes, *Ergo non ad
Scripturas pro-
vocandum, nec
in his constituen-
tum est certa-
men, in quibus
aut nulla, aut
incerta victoria
est, aut par in-
certa. c. 18.*

that the most compendious, and the most ready way for the reducing such kind of spirits into Peace and Unity, is not that way, which for the most part obliges them to a continuance of the War, least they might seem to be overcome. I mean the way of Dispute, and even that which is managed with holy Scripture : And that we ought not lightly to ingage in those ways or matters, where there is little to be gotten, and where the Victory appears uncertain and doubtful, at least to those of meaner Capacities, even then, when to the wiser sort it appears most evident on the founder parties side.

3. This is that makes him lay aside all particular Controversies, concerning all those Points which may be made out by Scripture ; and in that his Excellent Book of Pre-

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scriptions, to fall upon certain General Maxims, which are Rules and Principles agreed upon on all sides, and from whence certain necessary Consequences, which do most naturally flow from them, being well applied, do convince all Men of reasonable Understandings, without either Dispute or Reply ; and by a shorter and more certain way, lead them sweetly to a desired Unity.

Adversus hereticos, etiam sine retrahendo verborum revincendos. I. 1. contra mare.

He calls them *Prescriptions*, making use according to his Custom, of a term of Law, in the knowledge whereof he had arrived to great Perfection. And he makes use particularly of this Term, upon this occasion, because it imports in its signification, a total Defeat and solid Conviction of Falsity, according to such certain and undeniable Principles, of which there has been a constant Possession in all Ages ; by a due application whereof, it is easy to discover and overthrow Error, without being obliged to attracque it with any other Weapon, or refuting it by particular Arguments.

4. This seems to me the only means to end this endless War, to bring the business home to some one of those Principles, which are received and allowed of on both sides, and are agreed upon as the chief Rule for deciding all our Differences. Without this, we shall hardly ever come to any Agreement, if we be still resolved to dispute the business, as it is easie to do, when a Resolution is already taken never to yield. And after tedious Contests and large Volums, which almost equally tire the Patience of both Authors and Readers, the business will be found always in the same posture it was at first in.

Hoc unique & ipsi habent in nos restringere, necesse est enim & illos dicere a nobis potius adulteria Scripturarum & expositionum mendacia inferri, qui proinde sibi finds it self set upon a-fresh, even after Victory. And defendant veritatem. c. 18.

As the Better side has reason to take satisfaction in the advantage obtained : so the Weaker (says Tertullian) attributes unto it self the self-same Glory, and would fain seem Victorious. That which the one does most justly, in exprobating Falsity and Error unto his Adversary, the other thinks most unjustly done, and declares against it. Truth, which only has reason to use such Language, and

and Usurps her Right, begins again to Fight her at her own Weapon, uttering the same or like Reproaches against her.

5. This appears particularly in the proceeding of the Protestant Party, who, upon their Separation from us, thought good to accuse us of Error and Novelty. It is scarce to be believed how many set Disputations and Conferences there have been held, both in publick and in private, concerning Points in question between us. The number of those Volumes which have been Writ concerning those Subjects, would serve to fill whole Libraries. What passages have not *Bellarmin*, *Perron*, *Coeffeau*, *Richelieu*, and those other famous Defenders of the Faith, drawn out of the Holy Scriptures, and Ancient Fathers, together with all the Reasons and Arguments, which might serve to place Truth again in its proper light, and restore unto it the Lustre, which Falsity had endeavoured to Rob her of? I speak this, because for my own part, I am highly satisfied, that the Proofs which these great Men have made use of, are of very great force, and their Discourses very exact and convincing; and that the Church of God owes much unto them for their Labour, and Industry in maintaining her just Decrees.

I will add something more yet; I have so good an opinion of the natural Ingenuity and Honesty of many of the most sincere and Witty Persons of the Protestant Party themselves, (for there are certainly, in other respects, many excellent Wits and Learned Men amongst them) that they will not make much difficulty to own candidly and plainly, that the Reasons and Places which our Doctors have alledged against their Tenets, have put them very much to it; and that they have need enough of all their Wit, all their Shifts, and all their Industry to disengage themselves, in some handsome Appearance at least, from such streights as those troublefom Passages have brought them into.

And now as I have taken the freedom to desire them to deal candidly with me, so is it my intention to be plain and

and sincere with them ; and yield so far unto them, as Ingeniously to acknowledge, That in those Answers of theirs, with which, in their turns, they have filled large Volumes, they are not without some colourable Pretence ; and that they carry such in appearance of Reason with them, as may easily seduce the Understandings of those who are not well versed in Disputes of this nature. Nay, I will own farther, that some paſſages out of Scripture, and the Holy Fathers, alledged by them against us, have obliged us to make ſue of the Famouſeſt Wits amongſt us, to find a clear and natural ſenſe in the explication of them, which has not been of Efficacy to hinder these Men from making their Replies, that they may ſtill ſeem to bear up handsomely, in caſe they remain abſolutely reſolved not to yield to the known Truth, which may indeed convice their Understandings, but not compel nor force their Wills.

Thus after ſo many Aſſaults, and ſo maniy Repulſes ; after ſo many brave Works of thoſe great Men, who have ſo gallantly maintained this Churcheſ cauſe, our adverſaries will not at all own themſelves weaſned thereby. And as they make themſelves believe they have, by their Anſwers, ſufficiently guarded themſelves from our blows ; and that on the other ſide, they ſeem to pleafe themſelves with thoſe which in their turn, they imagine they have given us ; if they do not pretend to the honour of a Victory ; neither do they hold themſelves obliged to yield it unto us. And thus the War continues ſtill ; ſince at the concluſion of all our Disputes, they find themſelves ſtill in a condition to rally their forces, to begin the Battel again ; and reſolutely to deny what we maintain, and to maintain what we deny.

6. This is clearly to be ſeen in that famous Conteſt which has lately made ſo much noife in the World, by occaſion of a Book written concerning *The perpetuity of the Faith of the Catholick Church, in the matter of the Holy Eucharift.* The Author of the ſaid Book, and of its Defence, has in Three ſeveral Works, propoſed his Reasons why it ſeems imposſible, that that change of belief in point of the moſt

Blessed

Protestants and Catholicks.

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Blessed Sacrament should have happened, as they are pleased to charge us; Chiefly because this could not have been done without some remarkable Opposition, which notwithstanding we find not at all to have been made in any Age of the Church, until the appearing of the Sacramentaries. On the contrary, he makes it appear, That in those very days, in which this strange Innovation is pretended to have been brought into the World, this Doctrine of ours was the common Belief of the Church, which had also received it from former Ages. And this he shews by an exact inquiry into all the Authors of the *Greek* and *Latine* Church, who lived from the Seventh unto the Tenth Age (which is the time they allot for this their pretended Alteration) and by the general consent of all the Eastern Churches, from that time unto this very day.

Mr. Claude, who was the Man ingaged himself from the beginning in this quarrel, resolved in point of Honour to maintain it to the very last. And instead of yeilding unto the Truth, as it would have been honourable enough for him to have done, and to have given that glory unto God which is his due, chose rather to keep up that Credit, which he had gotten amongst his own Party, by Publishing Three other Treatises; in which, to give him his due, he has done as much as Wit could do, in pursuit of his Resolution, to defend a very bad Cauſe, for his own and his Parties Reputation: For he pretends to prove, by more Reasons than one, which he advances with a great deal of Freedom, and fair shew (such as is apt enough to surprise a Man at first sight) That that Alteration or change was not at all impossible. Nay, he endeavours to lay down the very Manner how this came to pass; at such time as the Church was fallen off from that particular and distinct knowledge of the truth of this great Mystery, into a more confused and general Belief of it, which reflected not precisely upon either Real Presence or Absence; it was easy to fall upon the Belief of such things as some did add by way of Illustrating the matter, and which they were apt to present, and the World insensibly to receive, under the specious pretence.

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pretence of rendering the Mystery more full of Maje-
sty.

And being far from giving ground upon the last piece which was let out against him, and upon which a final Conclusion of the difference was to be hoped, it is commonly reported, that he is already prepared to enter again into the Lift, with more Earneftness and Resolution than ever ; to the end, to maintain a Dispute, in the which being resolv'd to come to no Agreement with his Adversary, he opposes him in every petty Matter and Circumstance. For making use of all the Art and Subtily humane Wit affords (which is always sufficiently furnished with some ground or other for Contradiction) and tracing him in all those By-ways which the nature of Disputation leads into, he every where opposes him, and, by a necessary Sequel, obliges him to a Contest concerning the matters of Fact which he alledges, concerning the Authors he cites, concerning their Interests, concerning their Inclinations, concerning their Intrigues, concerning the meaning of their Expressions, concerning the force of his and their Reasons, concerning the Critical and Historical Part. In a word, He runs quite Counter to him in every thing ; denying (as *Tertullian* has it) whatsoever his Adversary maintains, and maintaining what ever he denies. So true it is, that it being once relolv'd never to yeild in such kind of encounters, there will never be wanting matter for Dispute, even in such things which otherwise appear evident and uncontroulable.

7. I make no doubt but the Author of that Learned Work of *The Perpetuity, &c.* will be able to stand his ground, and to gain yet more, with the same advantage, which so good a Cause has hitherto afforded him. The Honour which is gotten by the happy managing such Disputes, is proper for those great Wits and able Persons, who take such pains, chiefly for the satisfaction of those who have the same Abilities. For this cause as I dare not pretend to make one of that number ; having no other Aim in this my undertaking, but to serve those who hold not themselves obliged,

obliged to give themselves the trouble of tedious Searches into *Greek* and *Latine* Authors; so do I willingly and entirely give up that Honour unto him, and make choice rather of another Method, inferiour indeed in outward Shew, but much more easy, and, at the least, full as profitable, if I obtain the end of my endeavours, which is, to reduce Protestants by a sweeter way, and without Contest.

For this end it will be necessary, as we have already insinuated, that we make choice of some Rule which is out of Contest between us, of some fixed settled Points, of some certain Principles which are equally agreed upon by both Parties, and from whence by necessary Consequence, clear and certain Conclusions are deducible, which may unite all Understandings, in the same belief concerning this great Mystery. on a provisiorum M. d'Urfé et aplo
over To this end I am resolv'd to alledge nothing in this little T'reatise, but what Monsieur Claude himself is pleased to grant us, and what our Adversaries themselves make use of for the establishing their Pretences. Although absolutely speaking (as I touched before) There is not any thing which is not subject to Exceptions, Cavils, and contentions Wranglings, even in things themselves most evident, supposing a Resolution obstinately to defend a Party engaged for, and that it comes to be accounted a Point of Honour so to do. I cannot, for all that, understand how that can again be questioned, which has once been granted, and of which they have, at another time, endeavoured to make their own Advantage. So that I cannot well fear, least the Principle which I shall advance, should fall under that Contest, which I so industriously endeavour to eschew. For in the establishing of it, and in applying of it to our present Subject, my special care shall be to lay aside all those general Pleas, which may be subject to Contest, and to make use of none but such as Monsieur Claude himself, and his Friends, shall please to furnish me with, and grant me of of their own accord.

8. And to oblige my self to perform it with as much Clarity and Brevity as may possibly be, I will conclude the matter in these Three Chapters following.

In the First, I will propose the Maxime or Principle, which I intend to make use of ; and I will establish it by the Doctrine and Proceedings of Protestants themselves.

In the Second, I will apply it, according to their own Rules, unto the Subject of the holy Eucharist.

And in the Last, I will draw those Consequences, which their own agreed-upon Principles do afford me.

This seems to me the way to force our Adversaries (but sweetly) to return of themselves, to that True Faith, from which a miserable Schism has Unfortunately separated them, by the Revolt of their Fore-fathers.

I am notable to say, What Success I am like to have in so Noblean Enterprise. My endeavours, nevertheless, shall not be waiting to effect it, upon those Terms which I have prefixed unto my self. At least I intend to secure this Advantage ; that having no litigious Quarrel with these Gentlemen, if I prove not so fortunate, as to perswade them into, and reduce them to the Obedience of the Holy Church ; I will not, at least, interrupt that civil Peace and sociable Tranquillity we all enjoy, under the Authority of the Laws of our Gracious King, by Words and Expressions, which are apt sometimes to sound too Loud, and bite too Sharply : I will not, I say, have my part in those too Bitter and Violent Expressions, which the Earnestness of Disputation is naturally apt to lead a Man into, unless more than ordinary care be used for the checking them. Finally, I will avoid the Bitterness of those obstinate Contentts, which are too frequently accompanied with that Sharpness and Animosity, which is not at all beseeming the civil Breeding of this Age, nor this happy time of Peace, when all our Words ought to carry a certain Sweetness with them, which may inspire and maintain Union and Charity.

CHAP. II.

The settling of this general Maxime: That that Church in which are found the two Parties concern'd, has ever had the Power to determine all Differences, and to declare that as matter of Faith, which before there was no Obligation to believe. And that we are bound to Acquiesce unto her Decisions, under the penalty of being Schismatics.

1. There is not any one to be found among those, who bear the name of Christians, who does not acknowledge, That there is in the World a True Church, which our Lord Jesus has purchased with the Price of his own most precious Blood. All those who have separated themselves from us into so many several Sects, declaring, That their Congregation is the Company of the Faithful, and the Church of God, agree at last in this, That they hold for certain, That there is a True Church of Jesus Christ, wheresoever it is to be found.

It is moreover evident, That those who first entered into Dispute concerning matters of Faith, were all of the same Church; which Church before it did declare, for either side of the Dissenters, and before one Party made a Separation, was the only then in being, and consequently the True Church.

Now of this Church it is I intend to speak: And I aver, That all generally do agree, that She is endowed with Sovereign Authority, to define and propose that as matter of Faith, which, Antecedently to her Definition, no Body perchance was obliged to accept under that Notion.

2. For Proof of this Verity, which is not well to be denied, when understood, this Reflection is to be made.

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out of St. Paul to the Romans, Chap. 10. That to be bound to believe a thing as a Point of Faith, it is not sufficient that it be contained in the Word of God, which is the only motive of divine Faith; but it is also necessary that we know it, and that we know it as revealed by God. For to know it, we must hear of it; and for this purpose (regularly speaking) it is necessary, that it be proposed by full Authority, as the formal Words of the Blessed Apostle do clearly import.

*Quomodo er-
dant in quem
non audierunt?
Quomodo autem
audient sine
pradicante?
Quomodo autem
pradicabunt nisi
mittantur?*
Rom. 10. v.
14, 15.
*Ergo fides ex
audita, auditum
autem per ver-
bum Christi.*

v. 17.

How shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? but how shall they Preach, unless they be sent? There is then no Obligation to believe without a previous Instruction concerning an Article of Faith; and this cannot be without the Ministry of those, who are appointed by the Church to propose her Doctrine, which Doctrine is grounded upon the Word of God. In regard of this, the Apostle concludes in this manner: *Faith then is by hearing, and hearing is by the Word of Christ.* Thus far there is no difference betwixt us and Protestants. They do own, That for this end it is necessary there should be in the Church, Ministers of the Word of God, for the proposing, by her Authority, that which is contain'd in the Divine Word. They profess, That in order to an Obligation of believing any particular Point, it is necessary that it be distinctly known, and that it be proposed by some Legal Authority to be believed.

3. This notwithstanding, there are many things, which we are now obliged to believe, which were not distinctly known at some other time, nor proposed unto the Faithful, as Points belonging to Faith; and necessarily to be believed by them. It is a Verity which no Protestant, I think, will make difficulty in.

For I will now grant them, That all that we are to believe, is contained in the Word of God, which we have received in the Holy Scriptures, and which the Blessed Apostles have delivered unto us, having first received it of their Divine Master, Christ Jesus. But I hope also they will not stick to acknowledge, That all that is comprehended

prehended in Holy Writ, whether in the Sence of the Letter, or in the Consequences which are included in those Divine Principles, has not always been clearly and distinctly known by all Persons, and at all Times. It is an admirable Suite of Tapistry, wrought by the hand of God himself, and framed with a most rare Variety of Graceful Figures, both for Ornament and Instruction of his Church ; but it was not, from the beginning, exposed all at once to View. These rare Lineaments did not appear but by degrees, as it happened that the pieces were unfold-ed one after another upon occasions.

It is a most fertile soil which bears a marvellous Variety of sweet Flowers, of excellent Fruit, and all sorts of choice Grain in its Bowels, as it were inclosed or shut up in the Seeds, which are as so many Treasures, with which she is enriched : But you must expect till the Sun disclose and discover them, making them Spring and Bud forth one after another, according to their fundry Seasons, to the end that they may Beautifie and Adorn the Fields and Gardens.

It is a Heaven deck'd with an infinite Variety of glittering Stars, which Sparkle and make a kind of Day in spight of the Darkness of Night ; but their Glory does then only appear, when the Moon has by little and little dissipated the Vapours and Clouds which keep them from our sight.

Even so the Word of God comprehends all Verities belonging to Faith. But those fair Flowers did not appear, those bright Stars did not shine to the Eyes of Christians, until the light of the Holy Ghost, Illuminating his Church, did, by it self, upon occasion, dissipate those Clouds which hid those Glorious Stars from our Eyes : Or disclosed and brought to light those rare Flowers, by Consequences drawn out of certain Principles, in which they before remained, as it were, shut up or inclosed.

This is manifest in the Apostle themselves. The Son of God, their Blessed Master, in the 15th of S. John tells them, That he had made known unto them, whatsoever

*Omnia que ex
divi a Patre
meo, nota feci
vobis.
Joh. 15. 15.*

he had learn'd of his Heavenly Father. It is then clear and certain, that he instructed them in all those Truths, which are of Faith in that his Church, which he intended to raise and establish by their Means and Ministry. For it is not to be denied, but that he had Learned them of his Eternal Father. And yet notwithstanding in the last of

Aperuit illis sensum ut intelligerent Scripturas.
Luk. ult. *Albus multa habeo vobis dicere que non possum per-*
scire modo.

Spiritus Sanctus docebit vos omnia veritatem.
John 16.

to them, of which they were not yet capable. And he adds, for their Comfort, That that Holy Ghost, whom he would send shortly unto them, should instruct them in all matters of Truth. How, I pray, is this made good? That he had told them all, and yet that there remained much to be told; and that the Holy Ghost should tell them for him, Teaching and Instructing them in all Matters of Truth? How shall we make this out? I think it may be done with a great deal of Ease. The meaning is, That he told them all in General, and in certain Principles of his Gospel which comprehend all, and the Holy Ghost instructed them Clearly and Distinctly, concerning the Sense and Meaning of those Principles, and in the Consequences which they were to draw from those Principles, of which they were Ignorant before. And for this cause it is, that the

Basil. 5. cont.
Eunom.

Marc. Vill. 3.
cont. Ari.

Holy Ghost, is by the Holy Fathers called the Interpreter or Voice of the Son; because an Interpreter speaks nothing of himself, but only sets forth what is contained in the Text, the Sense whereof his task is to explain, and by a new Light to discover thole hidden Verities, which may be drawn from it: So the Holy Ghost taught the Apostles no new things, nor spoke of Himself, as Instructing them in a new Doctrine; but did only make them understand Distinctly, and in Particular, such things as our Blessed Saviour had told them in General Terms, and laid open unto them those Verities, which before lay Undiscovered under those Principles, from whence he deduced them by such

*Non enim loque-
tur a sensu proprio,
sed quaerunt
et dicunt loque-
tur.*
John 16.

Con-

Consequences as he made them capable of, and by an accession of new Light which before was not in them.

We may add yet more, That it cannot be with Truth said, that the Apostles, even after the coming of the Holy Ghost, had, from the beginning, all that clear and discerning Knowledge of all those Truths, which they came to know afterwards, in their particular Circumstances, and upon Emergent Occurrences, unto which he deferred their more ample Instruction.

For in the *Acts* of the Apostles, we see S. Peter Question'd, Whether the Gospel were to be Preached to the Gentiles? He was Instructed from Heaven, That that Favour was for the whole World, and he learned that God, who has no regard to Persons, nor Qualities, nor Countries, made no Distinction, as to that Blessing, between Jews and Pagans. We know also how the Apostles met at *Hierusalem*, to Deliberate concerning the observation of the Ceremonies of the Law, and that they decreed, by the Inspiration of the Holy Ghost, that there was no farther Obligation to observe them, excepting only some very few Particulars.

5. Notwithstanding I do frankly avouch, (what Protestants, with *Tertullian* against some Antient Hereticks, do maintain) That at what time soever the Apostles did receive the full Perfection of that Knowledge which they had of Christian Verities, it was complete as to all things belonging to Faith; and that we know not, nor ever shall know any thing in those matters, which they knew not better than we; they being the Masters appointed by our Blessed Saviour, through whose means the World was to receive his Celestial Doctrine. I do consequently acknowledge, That they did leave it to their Disciples, either in Writing or by word of Mouth; and that when it happens that Men are divided in their Opinions, and doubt of the Truth of this or that, they ought to have recourse to the Rule, to the Head or Fountain, which is that Word of God, which we have in Holy Scriptures, and which the Apostles have left us by their Disciples, having first received it of Christ Jesus their Blessed Master. Our Divines will easily agree

*In veritate
Comperi, quia
non est persona-
rum acceptor
Deus, Viximus est
spiritui sancto
& nobis.
Ad 15.*

*Quis enim inter-
gra mensis crea-
dere potest ali-
quid eos ignoras-
se, quos magi-
stros Dominus
dedit, &c. de-
scriptio c. 22.*

*State ac tenere
traditiones quas
didicisti, sive per
sermonem sive
per epistolam.*

*2 Thess. 2.
Si in aliquo nu-
teveris veritas
ad originem E-
vangelium &
Apostolicam Tra-
ditionem reu-
tatur.*

*Cypr. Ep. 74.
Edit. Pamel.*

*Item. Aug. 1. 5. agree with them in all these Points, and they will condemn
de bapt. const.
Donatist.
A Castro verbo
Apost. brevi. 1.* of Error and Temerity, and of Folly also, if they please, the
Abbot *Ioachim*, and that other Visionary, who were so bold
as to say, That the Apostles themselves did not comprehend the Spiritual sense of the Gospel ; the true understanding whereof was reserved for some others in After-times, Such Extravagancies as these cannot be rejected by them with more Eagernes, than they are by our Doctors also.

This notwithstanding, it may very well be, That the Apostles did not dilate themselves in the Explication of their Doctrine, so fully as it was afterwards thought fitting to do ; and that they did not judge it necessary to descend to all those Particulars, which were examined and looked into in After-Ages. It was possible also, That they would not deduce all those particular Sequels, which were inclosed or shut up, as it were, in those Principles which they established ; as our Blessed Saviour himself had formerly dealt with them.

It is also very likely, That Men out of Neglect, not preserving those Truths in Memory, as they ought to have done, they came insensibly to be forgotten ; or, that whilst Mens Wits were wholly taken up in defending some part of them, against Hereticks who opposed them, there was not so much heed taken of those others, which never came into Controversy. However it be, this is indubitably certain, That a time there was, when many things were not Clearly and Distinctly known : Nor, at such time, Obligatory, as to exercise of Faith, which the Church has since placed in the number of such things as are belonging to Faith.

For although all those things were comprehended in Holy Scripture, and in the Doctrine of the Apostles, and that there always were the same Marks to know them by ; yet they were not always taken notice of, with the same Reflection or Application. But now by occasion of Disputes, which may have been raised at certain times, the Church having set her self to examine them Legally, and according to Form, and making Reflexions upon Holy Scripture, and looking

looking back upon the Neighbouring times of the Apostles, making up by such means unto the Fountain-head of true Apostolical Tradition ; She has declared them to be of Faith ; as being exactly conformable to the Rule of Belief.

6. I do not say therefore (what some haply of our Adversaries, who are not so well acquainted with our Tenets, may reproach me with) That the Church has Authority to frame new Articles of Faith. No, I do not acknowledge, together with them, that she cannot act but according to Rule, which is the holy Scripture, and Tradition truly and purely Apostolical, from which also we have received the holy Scripture it self. She holds forth nothing new, but she proposes unto us Antiquity, which we knew not before. She does not give new Birth to Stars, which never were before, but she makes them appear in that Lustre, which formerly they had done, by removing those Clouds which did obscure them. She has no new Revelations, she only publishes those Antient ones of which we had no former Assurance. Finally, she settles no other Principles, but such as she received from our Saviour himself, out of which, by force of her Light, and certain necessary Sequels, she makes those Verities appear, which were hidden, and, as it were, shut up in thole Principles.

This is that which *Vincentius Lirinenis* expresses most admirably, applying unto the Church thole words of S. Paul to his Disciple *Timothy* : *Depositum custodi*, keep well the *Depositum* which is put into your hands. What is the meaning of this *Depositum* (faith he) speaking of matters of Faith ? It is that which you are intrusted with ; and by no means, that which your self have invented : It is that which you have received ; and in no wise that which your self have found out : It is not the result of your own Wit or Understanding ; but it is what you learnt from that Doctrine which has been taught you. It is not any thing which you have establish'd in the World, by your own private Authority ; it is a Point of Tradition, which you have been intrusted with for the publick Good. It is a Treasure of which there was no Mine in your own Land. You are not the Author

Quid est Depositum?

Id est quod si tibi creditum est, non a te inventum quod acceptisti, non quod exigitasti : rem non ingenii sed doctrine, non usurpatonis privata sed publica traditionis ; rem ad te perditam, non a te prolatam; in qua non auror debes esse, sed custos, non institutor sed selector, non duens sed sequens.

Comment. c. 27.

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but the Conserver of this Doctrine. You are not here the Guide, but he that follows the Guide. What Guide? The Word of God, which is the Guide, and the true Rule of Holy Church.

Vald. 1. 2. Dott.

fid. c. 22. Can.

l. 3. de Com. 7.

a Castro, de Lugo

walantia & alii.

Videte quid di-

cet, qui fuerunt

non qui sunt, ut

exceptis Apolo-

lis quadrangue-

aliud postea di-

cetur, absinda-

tur.

Hicr. in Ps. 86.

All our Divines agree in this Doctrine, which they have taken from the Holy Fathers. For St. Hierome has it in express Terms upon the 86 Psalm, where the Psalmist says, That *Our Lord will declare in Scriptures of People, and of Princes, and of those that have been in her.* He makes use (says St. Hierome) of a Word signifying Time past, *fuerunt, that have been,* because we are to hold nothing for a Point of Faith in the Church, but what we find in the Prophets, and in the Apostles, who are the Princes of the Church. And upon this ground it is, that St. Irenæus, and after him S. Augustine, faith, That the Faith of our Ancestors and ours, makes but one and the same Faith; because we believe nothing at this Day, which was not contain'd in the whole Body of their Faith.

Iren. l. 3. c. 2.

& lib. 4. c. 13.

Aug. Ep. 51.

The Church therefore never did make, and undoubtedly never will make any new Articles of Faith; since it is not in her power to define any thing, but according to the Word of God, which she is always to consult with, as with her Oracle; and the Rule she is bound to follow. But there is no question also, but upon occasion of Differences, from time to time, in Mens Judgments and Opinions, she has often declared for, and defined some Points, which were, Antecedently, by some questioned, and that without Offence; or at least were not known before, unless in General, and by a confused kind of knowledge. There is nothing more certain nor more common in the History of the Church and Councils; where you shall frequently see defined, and proposed, as a Point and Principle of Faith, that which, before Contests did arise, and before that violent Clashing which has been in almost every Age of the Church, about some Point or other in Controversy, was neither defined, nor so much as thought of. For example, Concerning the Authentickness of some Canonical Books: Concerning the Validity of Baptism conferr'd by Hereticks: Concerning one or two Wills and Operations in our Blessed Saviour: Concerning

cerning the Procession of the Holy Ghost, and many such like. All which are now no more to be called in question, although before the definition of the Church, it might have been done without Offence.

For if it be true, that it belongs unto her to propose that as matter of Faith, which was not before distinctly known, or taken under that Notion, as we have now made out ; it must needs be our Duty and Obligation, to receive it as such, and consequently to believe it, if we intend not to make our selves guilty of Infidelity, in receiving what appertains to Faith.

7. In this we and the Protestants are well enough agreed. For the force and strength of Mr. Claude's Labourious Piece, lies chiefly in that Ground-work which he has laid, with a great deal of Art and Skill, where he treats of the Change he pretends has been made in our Belief, concerning the most Blessed Sacrament. And this he endeavours to settle upon that *distinct and confused* knowledge, which he will have to have been concerning this Mystery in several and distinct times. He affirms that the whole Body of the Church did insensibly fall from a distinct knowledge of this Verity, into a another confused one ; and that there was a time, when there was no positive Belief either of *Real Presence* or *Real Absence*, because no Body so much as thought of it : And that there was in the faithful, only a general confused *Idea* of the Body of our Lord in the Sacrament it self, in the receiving of it ; without troubling themselves to reflect, much less to examine, by what kind of Presence, or in what manner he was there. There was then no Obligation in his Opinion, to adhere to one side and reject the other ; because neither the one, nor the other, was then distinctly known, nor clearly propos'd. But when afterwards, some penetrating further into this matter, had given occasion to those hot Disputes, and lasting Contests, which divided Mens Wits into several opposite Judgments in the case ; it was necessary, That the True Church (on which side soever she was) having brought the matter to the Test of Scripture and Apostolical Doctrine, should declare

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clare for one side. And then was there an Obligation to absolve unto, and distinctly to believe, that which was confusely or not certainly known, before the decision of the matter in Contest.

This has happened in our days more than once, even in their own Church; but particularly in the Subject of that Famous Controversy, between the *Arminians* and the *Gomarists*; which made so much noise in *Holland*; the particular Story whereof I think fit to set down, that you may discover this Verity, by the Confession even of those who were in greatest Esteem amongst our Adversaries themselves.

*Alla Synodi
Dordt. 1595.
asi Joannis
Caninini Dordt.
1620.
Mercur. Franc.
n. 4. 105.*

1605

8. *Arminius*, Minister of *Amsterdam*, and afterwards Professor of Divinity at *Leyden*, held forth a Doctrine, which did not at all agree with that of *Calvin*, *Beza*, *Zanchius*, and *Peter Martyr*, particularly in the matters of Predestination, of Grace, and of Free-will. This *Arminius* having a very good Wit, and being of great Esteem, amongst them, did soon gain a great Party in the University; and his Scholars, who were zealous for their Masters Opinion, being now become Ministers, did not fail to set them out in many Towns of *Holland*.

1607.

The more Antient Ministers and Senior Professors opposed him with all their power. *Gomarus*, that Famous Doctor and Professor of *Groningen*, appeared in the Head of them. The War grew hot on all sides. The Alarum was given to all the Churches, and by their Deputies they demanded of the States of *Holland*, and *West-Friesland*, That a Provincial Synod should be called to Judge of the busyness.

1608.

14 May.
13 Oct.

But *Arminius* having found Powerful Protectors among the States, dealt his busyness so, That instead of a Synod, which was not at all for his purpose, he proposed and made them yield to admit of Disputations and Conferences, wherein he had his end, because nothing was concluded therein. He and *Gomarus* Disputed the busyness before the Council, which was appointed for that purpose. They were heard one after another, in a full Assembly of the States. They had a solemn Conference, each of them being accompanied

panied by four Ministers whom they had made choice of for their Assistance. But all those Debates served for nothing else but to raise new Difficulties, and to bring poor *Arminius* the sooner to his end, who so over-heated himself in those Conferences, that he died soon after. 5 Oct.

But his Abettors died not with him; but on the contrary, after the Death of their Chief, rallyed all their Forces together. All the Ministers and Divines, who were of his Persuasion, especially those of *Holland*, *Utrecht* and *Overijssel*, presented a Petition, and offered unto the States a Remonstrance, in which they did declare and justify their Doctrine, which they had now reduced to five Articles, all which they were ready to make good by the pure Word of God.

And to guard and secure themselves from the Sentence of a Synod, which they much apprehended, they added further, in that their Remonstrance, (treading still in the Footsteps of their Master) That it did belong properly to the particular States of every Province, to judge of differences in matters of Religion; especially in this case, where there was nothing in Agitation which could disturb the Peace, nor break that Union they now Enjoyed: And that, for their parts, they desired nothing but a *Toleration*, and Liberty to follow their own Opinion, providing for and preserving always the Peace and Union of the Reformed Church. Being earnest in this manner to have the business ended by the Civil Magistrate, it was easie for them to pretend, that whatsoever was ordained, should pass for a meer Direction, by way of Policy, which could not any ways reach unto the grounds of their Doctrine.

The *Gomarists* against this Remonstrance, set out a large Treatise, in which they remonstrated also on their part, That the five Articles of the *Arminians*, concerning Predestination and Grace, were contrary to the received Doctrine of their Church, ever since the Reformation. That their Divines had never held any thing concerning those matters, but what had been taught by *Calvin*; except some few, who, for that very cause, had been Excommunicated and also Banished. And that consequently such Novelties as these

these were not to be Tolerated, until by a National Synod, (to which, according to the example of the Apostles, the business ought to be referred) it were otherwise ordained.

1614.
25 July.

1617.

All this Writing on both sides did but increase the Feud, and cause the several Parties to be called by the new names of *Remonstrators* and *Anti-Remonstrators*. In the interim these first having gotten more Credit with the States of *Holland* and *West-Friesland*, by the Means and Protection of *Barnovels*, Advocate-General of those States, obtained of them that *Toleration* which they so much desired; and by the cunning Insinuation of *Utengobardus*, who had been one of *Arminius's* chief Colleagues, and the most Zealous of the Party, got their Doctrine to be received as current in many Towns of *Holland*. The others made what Opposition they could, and protested highly against it, and particularly the Senate of *Amsterdam*, notwithstanding the Eloquent Oration which the Famous *Grötius*, made in the Favour of the *Remonstrators*; to encline them to yeild to a Toleration. Hereupon the two Parties grew into greater Heats and Animosities than ever. There is nothing but Writing *pro* and *con*, for and against the Doctrine of *Arminius*. Scandalous Libels are cast out against the Magistrates. They inveigh one against another in their Pulpits. Each one pretends his Doctrine to be the more Antient, as being more conformable to the Word of God. In private Families, in Meetings, at Feasts, at the *Bourse*, in the Shops, you should hear nothing but Discourses of Grace and Predestination. Every where Disputing, every where Wrangling. From Words sometimes they fell to Blows, and particular Quarrels turn to a kind of civil War. Wheresoever one Party finds it self the stronger, the other is sure to fare bad enough. Nay, they go so far as even to levy Soldiers to strengthen their Faction, and maintain it where it has got the upper-hand. In one Word, an utter Desolation seems to threaten the whole State; and the Union of the United Provinces is in great danger of being broken, by the division of Judgments in these Points of Controversie.

*At Amsterdam,
at Leyden, at
Utrecht, &c.*

The
Story

The States-General, who have the Sovereign Authority in those Provinces, applied themselves in earnest to find some efficacious Remedy for so great a mischief, which so much Writing, so much Disputing, so many Conferences could do no good in. They had, long before, judged it necessary to call a National Synod, for the final deciding of the business. They had caused a Meeting of some Divines and Ministers of every Province, for their Opinions and Advice in the case. *Arminius* himself, who was one of the Company, had given his Consent with the rest. But it was not then put in Execution; partly through the cunning Shifts of the *Arminians*, partly by the Contrivance of *Banevelts* their Protector, partly by reason of some other Affairs, which caused a Diver-
sion, or rather a Suspension of the proceeding at present.

For when the Danger grew greater, and the Truce which they had been in Treaty about with the King of *Spain*, gave them leave to apply themselves more seriously to this busi-
ness, they fell again upon the same design. The King of *England* wrote unto them about it, and gave them also his Judgment, at a publick Audience, by his Ambassador: That for the settling those Troubles, and putting an end to those Contests, there was but one only means, which the Church had ever made use of, to wit, a National Synod, which was to be Judge in the Case, and to decide which of the two Opinions was more Conformable to the Word of God: or at least how, and in what manner, the one or the other might be Tolerated in the Church of God.

The States of *Zealand*, and those of most of the other Provinces, moved for the same. The Protestant Princes of *Germany*, and the Neighbouring Republicks, made the like Remonstrance. It was from all parts solemnly declared, that it was absolutely necessary for them to refer themselves to the Supreme Authority of that Church, of which the two Parties were Members. In conclusion, the *Arminians* themselves agreed unto it: They were no longer able to withstand that Torrent of Advice, and Votes, which came from all Parts, to the same effect, recommending the Authority of a Synod.

Upon

*Merc. To. 5.
1617. pag. 15.*

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Upon this, the States General put forth a Declaration, in which they made a Protestation, that they pretended not by the calling a National Synod, to derogate from the Rights and Liberties of the Provinces; and that their intention was no other, but to bring to Tryal before the Supreme and Legal Authority, those Points which then were in Contest about matters of Religion; that by Judgement therein, Peace might be restored to all the Reformed Churches. This was done in Conformity to the Petition of the *Anti-Remonstrators*, who demanded a National Synod, for the ending of Controversies, without pretending for all that, that new Articles of Faith should be made.

Ib. To. 5. p. 35.

After this, Circular Letters were written to all the Provinces, to the end that every one should send unto the Synod six Deputies, chosen out of their Ministers and ablest Divines. The *Walloon* Churches had the same Invitation. The States did also beseech the King of Great *Brittain*, the Elector Palatine, and of *Brandenburg*, the Landgrave of *Hesse*, the Cantons of *Zurich*, of *Berne*, of *Basel*, and of *Schaffhouse*, the Counts of *Yeteravia*, Republicks of *Geneva*, of *Bremen*, and of *Emden*, to make choice of and depute the Ablest Doctors amongst them, to be assistant at this Synod, which thus became more than National, and was began at *Dart*, a Town of *Holland*, on the Thirteenth of December in the Year of our Lord 1618.

The Protestants of *France*, who were invited among the first, would not have failed to have been present, as well as those of *Geneva*. But as the King does not permit Ministers of other Countries to come to those Synods, which they hold in his Kingdom; so does he not also permit, that those of his Kingdom go to those of other Nations. This notwithstanding, did not hinder the Ministers of *France* from assisting in the best manner they could. For, not being allowed to go thither in Person, the chief of them sent their Opinions; and that of *Monieur Du Moulin*, which was read publickly at the Synod, and agrees exactly with the Determination of the said Synod, is still to be seen at this day.

It

It is further remarkable, That the year following, all the Protestant Churches of *France* in a National Synod, held at *Alez*, received all those Decrees, obliging all the Ministers and Elders, deputed for that Assembly, to take a solemn Oath, and protest in the sight of God, That they did admit of, and embrace the Doctrine of the Synod of *Dort*, as intirely conformable with the Word of God ; and that they would maintain the same to the utmost of their power, so long as they had breath in their Bodies. This is what they solemnly Swore unto, according to the form of the Oath, which you may see annexed to the end of this Treatise. By which appears, That these Gentlemen can now, neither in Honour nor Conscience, refuse submission to the Decisions, and Authority of the said Synod.

In the Twenty seventh Session, the *Remonstrators*, who were not satisfied with, and mistrusted their Judges, made solemn Protestation against the Authority of the Synod, declaring, That they could not acknowledge them for lawful Judges in the case, because the greatest part of them consisted of Parties, and had already publickly declared against their Doctrine.

All the Deputies of Foreign Churches gave their Opinions in Writing concerning this Protestation, and all Unanimously declared, That they judg'd it Null and Void, most unreasonable, and against the Custom and Practice of the first Council of *Nice*, of *Constantinople*, of *Ephesus*, of *Calcedon*; where the Bishops, who were from the first, against the Opinions of *Arius*, *Macedonius*, *Nestorius*, and *Eutiches*, did not cease notwithstanding, to be their Lawful Judges in those Sacred Assemblies, which represented the Church, unto which all Parties owed Subjection.

That if that Protestation were admitted as reasonable ; it never was, nor ever could be possible to Assemble a Lawful Council for the deciding of Controversies and suppressing of Errors ; since the most Zealous Pastors, and the ablest Divines, were always those, who, either by Word of Mouth, or by Writing, made chief opposition against such Opinions, as they esteemed Heretical.

11. Decem.
1618.

The Judgment
of the English
Divines.

The Judgment
of the Divines
of Hesse.

A Method for Re-uniting

The Judgment
of the Divines
Bremen.

That if one upon such Grounds must lose his Right of assisting at Councils, all the Heresies imaginable might be established without Resistance, none oppoing them for fear of bringing so great a prejudice upon themselves.

That it cannot be said upon that score, that a Man is Judge in his own Cause, because in Contests of that Nature, when it is in question, *Which is Orthodox Doctrine*, it is not properly the Cause of every or any particular Person, but it is in reality, the Cause of God and his Holy Church, which is in Agitation.

The Judgment
of the Divines
the of Palati-
nat.
Opus. Milevit.
I. 5. *advers.*
Permanian.

That for the deciding of this, when Disputes do arise, we are not to apply our selves to the Jews and Gentiles, who may seem Neuters in the case, as having no interest in either Opinion ; but that it ought to be referred to the Pastors and Brethren of the same Church, being met together to decide it according to the Word of God, whatever Opinion they happened to be of during the time of the Contest.

And finally, That, Sentence being given by the Assembly, Submission is not to be yielded : And that if the Remonstrators do refuse to conform, adhering still to their Protestantism, they do thereby declare, *That they do renounce Communion with the Reformed Churches* ; and that in that case it belongs to the Sovereign Power to determine what is to be done. In these very words, did the Divines of Geneva declare themselves.

*Authorizat e-
jus non defuge-
rent, sed eandem
pro legitimis
causa justice ag-
noscerent.*

*Ses. 138. 24.
Apr. 1619.*

Upon this, the Deputies of the States General, declared against the Protestantism of the Remonstrators, that the National Synod was Lawful and Sovereign Judge in this Controversy, as the same Synod had formerly declared in the 26. Session. In pursuance hereof they summoned them to renounce their Protestantism, and to give in Writing what they had to say in defence of their five Articles ; which in conclusion they did. After this all the Reasons on both sides being fully examined in several Sessions, the Synod condemned the five Propositions of the *Arminians*, as full of Error, and contrary to the Word of God, and forbade them to be held or taught in any of the Reformed Churches, as also to admit any person to the Ministry who had not subscribed the

the contrary Doctrine, which was approved as only True and Orthodox by the Decree of the Council. The States General hereupon sent Order into all the Provinces, forbidding any other Doctrine to be taught, but what did punctually agree with the Judgment of the Synod concerning these five Articles, with express Command to all Governours and Magistrates, to see the said Decrees exactly observed.

2. Jul. 1619.

Moreover *Barneveldt*, who had been the Head and chief Protector of the Remonstrators, and had endeavoured, in their defence, to hinder the convocating of the National Synod, was seized upon, and taken Prisoner some three months before the beginning of the said Synod, and four days after the concluding thereof, with a Condemnation of the *Arminians*, was condemned to dye, and was beheaded : *Be-
cause* (as is specified in the first and second Article of the Sentence given against him) *he had raised Troubles in Religion,
and contriv'd, as much as in him lay, the Church of God, in
maintaining and causing by his Partisans, to be maintained and
instill'd into the minds of many People, that Extravagant and
Pernicious Maxime : That it belongs to every particular Pro-
vince, within their Precincts, to ordain of matters of Reli-
gion, without any obligation of giving notice thereof to other
Provinces. And for having protested without Commission in
the name of the Provinces of Holland and Utrecht, Overisle,
that the Deputies of the other Provinces, who did press for, and
forward the Convocation of a National Synod, would be the cause
and Authors of much danger and mischief.*

24. Aug. 1618.

14. May. 1619.

*Mer. Franc.
To. 5. pag. 43.*

After this, who can any longer question but the Protestant Churches of *England, France, Germany, Switzerland* and the Low-Countries, do hold as a Fundamental Maxime : That in such Controversies as do arise, concerning Doctrine in matters of Religion, the True Church of which the Dissenting Parties are members, has full and Sovereign Power to declare, according to the Word of God, what is of Faith ; and that there is an Obligation of standing to her Decrees, under pain of being Schismaticks. We know very well also, that in conformity with this priviledge and practice, the like Synods have been held in *France*, concerning some other

The Judgment
of the Divines
of Geneva.

ther Points, wherein the Ministers were at some variance, and that it has been absolutely and authoritatively defined what was to be believ'd. After which, it has not been held lawful to Contest or Argue for the contrary, without incurring the penalty of being cut off from the Body of the Church ; and this because the Gospel says, That he, who does not admit of the Decisions of the Church, is to be accounted as an Infidel and Publican.

*Ordo observatus
qualem Deus
Jecivit, & sen-
tificavit exem-
plio Apostolorum
& omnium ecclesiarum*

9. The Divines of Geneva thought good to make use of this passage in the Judgement they gave against the Protestantation of the Arminians, to prove that Verity in the Synod of Dort, which also confirmed it,

*tum Ecclesia confirmaverunt resolutio ad dictum Christi, dicit Ecclesia si Ecclesiam non audierit, &c.
Quare in sententia omnino debent stare iudicio corporis representati per Synodum, loquentem mandato, ut ex sensu totius corporis, nec licet ipsi corpus in partes vocare, vel sibi adversarium fingere, vel
sibi ipsi corporis arrogare; quod ipsis nulla lege permittitur.*

Wherefore I do, now before hand, humbly beseech Monsieur Claude, that he go not about to tell me, That according to their Doctrine, even the True Church is not infallible, and that she may have her Errors. Whether Monsieur Claude (whom I hold to be a Man of too much Wit and Reason to be of that Opinion) does for his particular, really think so, I cannot tell : But in this I am very well satisfied, That there are many Ministers who have held it, and who, for all that I know, are at this very day, as much in the humour to maintain it resolutely and positively as ever.

And for this very reason I do declare, That as I am resolv-ed to have no dealings of this nature, neither with him nor them, so will I not run Riot, nor forsake the quiet Path I am already in, to engage my self in the way of Arguing and Disputing, which I purpose to avoid. * a Cardinal Richelieu

* Liv. 1. c. 13. has already treated that Controversie with all the Vigour imaginable ; and has demonstrated by most convincing Reasons, That the True Church of God being guided by the Spirit of God, as we must suppose her to be, cannot be deceived, But that I may not be obliged to fight (though with so much

*Vel abjicere
debet omnem
Protestationem adversarii Synodum, & subjecere sua dogmata illam iudicio; vel certe si manent in Protes-
tatione immoti, eo ipso se declarant unioni Ecclesiarum Reformatarum renunciare; quod si faciant, disipli-
cias postea summa potestas quid falso sit opus.*

ad-

advantage, under the conduct of so great a Person) I am resolved not to enter into the Field. Let that pass then, for the present, untouched, whether the Church can or cannot be deceived ; this is not the business now in agitation. It is sufficient, for what I would be at, that our Brethren the Protestants do averr, as you have seen in the proceedings of the Council of *Dort*, that those who are of this Church are obliged to hold, *That she is not deceived* ; that what she defines is the pure Truth, according to the true meaning of the Word of God ; and, consequently, that they must submit to all her Decisions in matters of Faith, under pain of being Excommunicated, and declared Hereticks and Schismaticks ; notwithstanding they still Protest, as the *Arminians*, and all other Hereticks have ever done, they have the Word of God on their side. For of this very point it was, that the Reformed Church gave Judgment in the Synod of *Dort*.

In reality, as we are agreed on all sides, That, in all Contentts, we are to stick to that which is conformable to the Word of God, and that we are to reject what is not so ; the question is finally reduced to this : How that (the Word of God) is to be understood, when it is alledged on both sides for the supporting their Opinions. The Disciples of *Arminius* had their places of Holy Scripture, in defence of their Five Articles. The *Gomarists* maintained a Doctrine contrary to those Articles, by other passages which they produced out of the same Holy Scripture. They were at as great odds concerning the Sense or Meaning of those Places and Passages, each Party challenging the true one on their side. It being then avouched, that it belongs unto the Synod to end the Debate, it does also, without all doubt, belong to the same Synod, to determine in what sense the Words cited out of Holy Scripture are to be understood.

Now I would gladly desire these Gentlemen, to tell me, Whether that Synod, which represented, as they believe, the True Church, was infallible or no ? If it was infallible, then infallibly the Objection they make is of no force ; since they agree with us, *That the True Church cannot err*. But now if it was not infallible, they must, at least, affirm,

That

That this did not hinder but they were obliged to submit to the Decisions made therein, under the penalty of being Schismatics; the Divines deputed from their several Churches having solemnly declared, that they were to subscribe to the Decrees, and reject as Erroneous, what should be condemned.

But that which the Synod of *Delft* does clearly and positive declare upon this occasion, takes away all force from, enervates and quite destroys this Objection. The *Remonstrators* at the first, would not be brought to submit to the National Synod: Because (said they amongst other other Reasons which they alledged for their Refusal) it may err, as all other even Oecumenical Councils, may, they being not infallible, as the Apostles were, who were guided immediately by the Holy Ghost. The States of *Holland* and *West-Friesland* advised about this with their Synod, which was then held at *Delft*.

Christus Dominus qui Apostolis promisit Spiritum Veritatis, qui ipsos discipulis eis in omnem veritatem, Ecclesia quoque sua pollicitus est se cum ea usque ad finem saeculi mansurum.
Matt. 28. 20. Et ubi duo vel tres, sc.
Matt. 18. 10.

And it was answered, That that reason did not hinder, but that they were obliged to receive the Decisions of the Synod, and to follow the Judgment thereof when a Doctrine is condemned; because as Christ our Lord did promise his Spirit unto the Apostles for the instructing them in all Truth, he has also promised his Church to be with her to the end of the world; and that when two or three of them should be assembled together in his Name, he would be in the midst of them.

The same Synod adds, That when * many pious and learned Pastors, sent from several Churches of Christendom, do meet together, to determine according to the Word of God, what is to be taught, or rejected in his Church, it is to be believed with all confidence, that our Blessed Saviour, according to his promise, will be present at such an Assembly, and will not fail to enlighten and guide them

* *Quando pii ac доблі Pastores, ex diversis Ecclesiis, diversissimis regionibus orbis Christiani, in timore Domini convenient, ut ex Dei verbo judicent, quid in Ecclesia Dei doceri, aut non doceri conveniat, omnino credendum est Christum juxta promissionem suam eiusmodi conveniunt inter se, atque eundem sancto suo Spiritu illustratum ac restringunt, ut nihil in eo quod ad veritatem, ac regni ejus detrimentum versi possit, decerneretur.*

Nullus ordo, nulla pax esse poterit in Ecclesia Dei, si cuiilibet quilibet docere permittatur, nec ad rationem doctrina sue reddendam, nec se iudicio alicuius Synodi coram conventu submissendum, obligatur, juxta praeceptum Apololi, 1 Cor. 14. 20, & 31. ut iudicetur de his que Propheta loquuntur, & Prophetarum spiritus Prophetis subjiciantur. Jud. Syn. Delf. Sess. 26. Syn. Dordt.

by his Holy Spirit, that they may not determine any thing prejudicial to Truth. After which, towards the end, follows ; that there would be no Order in the Church of God, nor ever could be any hopes of Peace, if every one were permitted to teach what he pleased, and not bound to give any account of his Doctrine, nor submit himself to the Judgment of a Synod, according to the Command of the Apostle, who ordains that what is taught by Prophets, should be judged of by the Spirit of Prophets.

This makes it furthermore manifest, that it cannot be said, That the Decrees of Synods are only Rules of Policy, which do not reach unto Doctrine ; and only serve for exterior Order, which is the utmost limit of their Authority. For it is most evident, that this Assembly at *Dort* did pretend to regulate it self according to the four first Councils, whose example they proposed unto themselves. In the mean time these Gentlemen do acknowledge, That those Councils did condemn the Doctrine of those Arch-heretiques, whom they gave Sentence against, in such manner, that it was not lawful to hold it, nor adhere unto their Party, without becoming like unto them, Hereticks and Schismatics. It cannot then be doubted but this Synod pretended to the same thing, and that by declaring, that the Doctrine of the *Arminians* was full of Errors, and contrary to the Word of God, they intended to lay an obligation of renouncing the said Doctrine, by Subscribing to their Decrees, that they might not become guilty of Schism and Heresie. But without any great necessity of reasoning the busines, it is but hearing how the Synod delivers it self upon this Subject. For you must know, That the *Arminians* refused to observe the Order, which was appointed for the Discussion and Examination of their Articles. Nay, they were so bold as to maintain, that they could not in Conscience accommodate themselves to that Method, which they apprehended to be so prejudicial to the good Cause. The Synod thereupon declares, That it belongs to them as Judges, to prescribe the Order, which ^{Quia potius si} *conscientia sua* was to be observed in a Hearing of that nature, and not at ^{quam debent, rationem habens} all to the Parties, upon whom Sentence was to pass : And ^{velint, eos ad} that

*obtemperandum
aquisitum super-
marum possefa-
sum mandatis
bujusque Synodi
ordinis & judicio
acquiescendum
seneri.*
Sess. 72. die 29.
Decembris

that the pretext of Conscience which was laid hold on upon this occasion, is no ways justifiable ; because, there being nothing here in concern, but the examination of the businels, their Consciences in this can suffer nothing. Then they add these decisive Words ; *That if they on the contrary, intend to have any regard to their Consciences, as they ought in duty, they are obliged to obey the Commands of Higher Powers, to follow Orders, and to acquiesce unto the Judgment of the Synod.*

*Eandem pro le-
gitimo causa fu-
dice agnoscere.*

To this purpose it is, that they alledge that passage of the Gospel, which commands to esteem him as an Infidel, who does not obey the Church. It is pretended then that this Synod, which represents their Church, obliges to another kind of Obedience than meerly Political, and that in matters of Faith ; where there is an Obligation to believe under pain of Damnation, there is a duty incumbent upon Conscience to submit under her Decrees ; because, as is there expressly determined in the 26 Sess. It is the Synod which is *Lawful Judge* in this Cause.

11. Certainly the Synod had a great deal of reason to speak in that manner. For in so remarkable a Contests as this, between two such Parties, who were in Dispute of matters of such importance, presupposed that they looked upon themselves as the Representative Body of the Church of Christ, they could not in reason discover any other Judge but themselves. For they saw manifestly, in that conjecture, That the Scripture could not be it ; for so much as the two Parties, upholding their Opinions by Scripture, as it has always happened in all the Contests which have risen in the Primitive Church, the Controversie between them, was concerning the true meaning of those passages which were alledged on both sides. Neither these passages then, nor those other which were brought for the explication of these, and about which there was as hot a Dispute as about the former, could ever end the difference between them ; because indeed, they were the very subject of the Dispute. And, consequently, they found that there was a necessity of some other Supreme Authority, which should give Sentence about the matter in Contest, and appease those troubles which other-

otherwise must prove endless in the same Church. This is the very Reason the Synod gives, when they cite the Remonstrators to appear, and oblige them to submit to their Decrees. This is that makes them protest so often, and take their solemn Oaths, That they will determine things according to the Word of God: Which they will make use of as a certain and indubitable Rule in matters of Faith. in which proceeding of theirs, they shew excellently well, that there is a great distinction to be made between him that Judges, and the Rule he follows to Judge well by. In all the well govern'd Societies of the World, there may arise differences; yea, even such as may, by the Contesting Parties be managed *bona fide*. But for the ending of them, it is requisite there be a Court appointed, and authorized from the Highest Power to Judge of them, and by pronouncing Sentence, to give clear notice to the Parties, which of them has got the day. Behold here a Judge. Behold a Court. But this Judge and this Court, are not without Laws and Orders, according to which, Judgment is to be given. Which Laws and Orders are many times the Subjects of great Disputes, each Party endeavouring to make them appear more favourable to their side; which Point is to be clear'd by the Sentence of the Judge. Here is the Rule he is to follow. It is not the Law it self, the meaning whereof is actually in Dispute, that is Judge. Were it otherwise, it were impossible ever to determine any thing. For the Law it self cannot explicate nor declare it self for either side: But it is He that has received Authority, who is to end the strife according to Law, the meaning whereof he determines and applies to the present case.

The Assembly of *Dort* knew very well, that this was the very state and condition of things in the Church of God, which is, without doubt, the most Holy and best ordered Community in the World. In this Community, notwithstanding, there have happened great differences in matters of great importance, and where the Contest has also been managed, many times, with a great deal of good meaning on

Seff. 5.16. November. Seff. 23. 7. Decemb.
Pro certa ac indubitate fidei regula adhibetur.

all sides, every one believing they had the Scriptures on their sides. Witness S. *Hierome*, and S. *Augustine* in that Difference between St. *Peter* and St. *Paul*. Witness S. *Cyprian*, who was so earnest against the validity of the Baptism of Heretics ; and a Thousand others of the same Nature.

*Synodi mandato
morem gerant,
quo praesentem
hanc Synodum
prolegitimo cau-
se Judice agnoscere iubentur.*
Sess. 25.

It is necessary there be a Judge, who has received Power and Authority from our Blessed Lord, to decide all these Differences ; and that this Judge have a Rule and a Law, which he is to follow in giving Judgment, that his Sentence may be just and secure. This Rule is the Word of God, which rightly applyed, renders Judgment highly equitable. Now the Synod of *Dort* acknowledges, That an Assembly of Lawful Pastors, representing the Body of the True Church is this Judge, to whom it appertains to judge of the true sense of the Word of God ; and afterwards to resolve, according to this Rule, any Cause depending.

12. I do now earnestly beseech our Brethren of the Reformed Churches, to reflect seriously upon these two Propositions I am now about to make.

The first is ; That as the Word of God is infallible in it self, so certainly the Judgment of him, who truely judges according to this Rule, is also infallible : And consequently, they are obliged to believe, That the Church when she judges according to this Rule, or the Word of God, does not only not Err, but that she also cannot Err.

The Second is ; That they are bound (as well as we) to believe that the Church of God, deciding Controversies of Faith, does judge according to the true sense of the Word of God : Because, upon the matter, it is concerning this very sense that she gives Judgment between the Parties, who give it a different sense, and who are obliged in Conscience to submit to her Judgment, under pain of being Schismatics, and Heretics ; as their Synod of *Dort* has positively declared.

From hence follows, by necessary Consequence, according to their own Principles, that they are bound to believe, with us, That the True Church of Jesus Christ is infallible,

in

in the Judgment she judicially pronounces touching matters of Faith.

13. I think there can now be no doubt, but they are obliged according to their own grounds, to acknowledge the Infallibility of the Church of Christ. But I am contented for the present, not to press them so far, nor to make use of that Right, which I might justly challenge. It is sufficient, that the Synod, which, in these Gentlemen's Opinion, represents the True Church, is Lawful Judge in this case, as the Synod it self declares; obliging them in Conscience to adhere to, and obey the Decisions made therein. It is not then Lawful for them who are of that Church, and are at Difference amongst themselves, to condemn the Synod of Error, when Judgment is given, in order to the clearing Points of Faith confessed among them. They have no Power to frame a different Judgment from that of the Synod, and adhering to it, to separate themselves from Communion with the rest. They are bound to acknowledge the Authority of the Synod, which is Lawful Judge, and submit unto it, believing that what is there defined is Truth it self; and this without any necessity of entring upon the question of its Infallibility.

I demand nothing more for the present. I will content my self with what themselves do grant; That Church, of which the Parties Contesting are Members (be she fallible or infallible) has full Power to decide Differences; and her Decrees do oblige under the penalty of being Schismaticks. And now having (as I make my self believe) given Monsieur Claude all the satisfaction he can in reason require concerning this Point; I steer on my Course peaceably and quietly, and make bold to give him notice, That

14. Here is that true Prescription, that fixed Point, and indisputable Principle, to which a necessary Adhesion is required, when there arise Disputes between Parties, for the discovering, whether an Opinion be, or be not, contrary to the True Rule of Faith, which is the Word of God, and whether we stand bound to believe it as a Point of Faith. Were it antecedently distinctly believed as such or no, Disputation

will only serve to render the Debate eternal. Both Parties will go on challenging the True Sence of Scripture, and Tradition on their sides : Books shall be Written without number for the asserting of it ; and that without any hopes or appearance of any end of these, learned indeed, but tedious Contests; which prove many times so intricate and confused, that every one standing his Ground, and being strongly and wilfully resolved not to yield, reproaches his Adverfary with affected Obſtinacy againſt known Truth. We muſt then make up to that unquestionable Point, in which both Parties meet, and which *Tertullian* ſo boldly establishes, as the principal Rule or Prescription for the ending all Differences, which may arife about the agreeing for Conformity, with the Word of God, which every one is ſo ready to Challenge to himſelf.

A quibus traducem fidei & semina doctrina, cetera deinde Ecclesia mutuata sunt. & quod die mutuanus in Ecclesia fiam. Itaque tot ac sancta Ecclesia una eſt illa ab Apostolis prima ex qua omnes.

Quid autem praeſcaverint, id est, quid ei Christus revelaverit, & hic praefcribam, non aliter probari debet, nisi per easdem Ecclesias, quarum ipsi condiderunt, ipsi eis prædicando tam vivæ quod aiunt vobis, quam per epistolam posticam, de Pref. c. 21.

This Learned Father having ſaid in his Twentieth Chapter, That the Apostles, who were ſent by our Blessed Saviour, Founded many Churches in ſeveral places, and that many others came from thence, by Communication of the ſame Doctrine, and that they all of them together, make one true Catholick and Apoftolick Church ; he adds in the next Chapter, That *true Prescription is* ; that nothing be received but what he revealed unto his Apostles, whom he ſent to Preach his Doctrine unto the World. But in caſe there does arife any Contest concerning any particular Point, and that we be in ſome trouble or doubt, whether they Preached it or no ; and by conſequence, whether they Learned it of their Maſter or no ; (behold here, his ſolid Rule or Prescription, in this great maxime) that this is not to be made out, or cleared by any other means, but by thoſe Churches which they founded either by Preaching or by Writing, and which, as we lately touched, all of them make but one only Church. To this Church then it does belong to determine, what our Blessed Saviour did reveal in his Holy Word, whenſoever there is any cause of doubt, in ſuch Contests as do arife ; and what ſhe defines, what ſhe declares in the caſe, whatever former times did believe, is now to be held as matter of Faith.

As Protestants do acknowledge this Verity, as I have made it appear, so do we also most willingly submit unto it, and intirely profess, that the Holy Church is Lawful Judge of Controversies, and that (as *Tertullian* says) Addresses are to be made to her, upon difference of Opinions, that we may learn what the Son of God, revealed unto his Apostles; that is, what is the true meaning of Holy Scripture, and what Consequences are to be drawn from those Principles? We have a very pregnant example of this in that famous Contest, which has been, for some Ages past, between Catholicks, concerning the Immaculate Conception of our Blessed Lady. It is certain, That in former times Men did not set themselves to search into that particular subject, because they did not so much as reflect upon it. There was only a confused kind of knowledge and a general *Idea* of the Priviledges and Prerogatives of the Blessed Virgin, above the rest of Mankind, without descending to particulars. People were wholly taken up with oppposing those Hereticks, who drew up against the Honour of the Blessed Virgin, who would have deprived her of the Glory of her admirable and perpetual Virginity, even after Child-bearing; and above all, those who so violently pleaded against that glorious Title of *Mother of God*, which is the ground of all her other Priviledges. They were satisfied to ascertain that true source or Fountain of all her greatness fortifying it by Scripture, and Apostolick Tradition, without regarding to penetrate further into that suit or Train of other Priviledges, which did accompany that one great Prerogative; or examining particularly, whether it were to be concluded, by a Legal Consequence flowing from that Principle, that she was preserved at the first instant of her being, from Original Sin. It was not at that time positively believed that she was exempt from that stain; neither was the contrary in their Creed. And this because it was not so much as thought upon.

At another time it has been thought good to employ many serious thoughts upon this Subject, and to search more narrowly into the business. Great Contests have risen about

about it. Whole Volumes have been Written by Learned Men, who have produced strong and clear Testimonies out of the Holy Scriptures for it, and have endeavoured to derive it from the very Fountain of Apostolical Doctrine, by the way of Tradition. Whole Universities, and especially that of Sorbon, have spoken loud in favour of that Opinion, and engaged themselves by solemn Oath to maintain it. And yet notwithstanding the Church has not thought fit, absolutely to determine any thing concerning this matter of so great importance : But leaves us at liberty to believe what we please, concerning it.

She has not proceeded in the same manner concerning her Exemption from all Guilt, even of Venial Sin. For this she has decided and resolved upon, as a matter of Faith : Not that she had any new Revelation thereof, since the time of the Apostles ; but that before the proposing this Verity to the World to be believed, she consulted with the Holy Scriptures, Apostolical Tradition, and the Opinions of Holy Fathers, concerning the pre-eminence and qualities of the Mother of God, for the finding out the whole extent of them. And having discovered by this means, that her being exempted from Venial Sin, was comprehended in that Supreme Dignity, as a necessary Consequence is included in its Principle ; she has defined it as a Point of Faith, revealed in the Word of God, in which it is contained. This is the Reflection of the most eminent and Learned Cardinal *de Lugo* in his Excellent Treatise of Faith, *Def. 3. Sez. 5. n. 78.*

Let us now imagine the Church should do the same, concerning the Exemption of the Blessed Virgin from Original Sin. Let us suppose that she having examined the passages of Holy Writ, and the Testimonies of Tradition, which are alledged upon this subject, should find this also included, as in a necessary Consequence, as she did the other (as it is not unlikely she would, if she should think fit to proceed to a further Examen of the busines) then all we who are Catholicks, and agreed in this, That the Church is Judge of Controversies, and that we are bound to submit to her Decrees, should quickly lay aside all Difference of Opinions,

Opinions, and, although we had not hitherto held it as matter of Faith, should then believe it to be so; not because there had been any new Revelation concerning it, but because the Church should have declared it to have been always revealed, although there was not a general Agreement concerning that Revelation.

16. Behold then us and Protestants agreed, as I take it, upon this Principle; That the true Church of Christ has Power to decide and propose that as an Article of Faith, which antecedently to that Decision and Proposal, was not of Obligation to be believed. From whence is easily concluded, That, for the framing an exact rational Discourse in matters of Faith, it is necessary to avoid these two Extremes, which a loose kind of Reasoning is apt enough to fall into. The first is, *That this has not always been believed, therefore it is not now to be believed.* The Second: *This is now believed; ergo, it has always and in all Ages of the Church been distinctly believed.* It is evident by our Principles, That this way of Reasoning is very false and erroneous.

Heretofore is the Reason why, when there happens a Contest between two Parties of the same Church (supposed always the True Church, as we shall by and by shew) it is not always necessary, that we search narrowly into the Doctrine of Antiquity, for the discovering what was held in those days concerning the matter in Dispute: It suffices for ending all Debates, that we know what the Church (having taken full cognisance of the matter) shall have determined by a solemn Judgment, and Sentence according to the usual Form and Method. What she resolves in such Occurrences according to the Word of God; the true meaning whereof she faithfully gives us, is to be received as matter of Faith; whether it were before-hand known, or not known to be so. And the contrary is an Error, which we are obliged, with her, to condemn and Anathematise, unless we intend to become Infidels and Schismaticks. Here is the Principle we are agreed upon on all sides, as I have made

A Method for Re-uniting

appear both by the Doctrine and proceedings of our Adversaries themselves. It imports now very much to apply this to the particular subject we have in hand, and it shall be my endeavour to effect it.

CHAP. III.

C H A P. III.

*The Applying this agreed-on Principle to the Subject of
the Holy-Eucharist.*

To make a due Application of this general Principle to the subject of the Holy Eucharist, with the same peaceableness and quiet, we have hitherto endeavoured to maintain, and together with the consent of Parties, we must needs step a little aside, but still in such order and measure, that we may go friendly on in the same path hand in hand together, without jostling one another, still laying all Disputes aside.

The first step therefore, that I make of this kind, is, to produce what is agreed upon on all sides to have been in all Ages believed concerning the Holy Eucharist: To wit, that it is a Sacrament which is a Memorial of the Dear Lord Jesus Christ, who is there present, and wherein his Blessed Body and Precious Blood are truly received by the Faithful, according to the express words of the Son of God himself: Who says; *Take and eat, this is my Body; do this in memory of me.* This is what Protestants themselves (in the self-same terms) do own and profess. For they will not have the Sacrament to be a mere figure or empty sign without efficacy, but they do maintain that it does communicate unto us, in a most real and most effectual manner, the Body of Jesus Christ to be the food of our Souls. And Monsieur Claude Pag. 232. acknowledges, that before this pretended novelty of Local presence and Transubstantiation was introduced, by way of illustrating or explaining the matter; *Every one believed that Jesus Christ is present in the Sacrament; that his Body and Blood are there truly received by the Faithful, and that the Sacrament is a Sign, and a memorial of the Death of Jesus Christ.*

Behold here, I think, the same words I my self made use of.

We also all say the very same in the self-same terms. For we believe that this Sacrament is a Sign and a Memorial of the Death of Jesus Christ ; that He is there present, and that his Body and Blood are there truely received by the Faithful ; and we maintain that this has alwayes been held in the Church : We are hitherto agreed. Nothing of all this is questioned or disputed between Monsieur *Arnaud* and Monsieur *Claude*. What then ? These two things which follow.

Pg. 295.

2. The first is ; That Monsieur *Claude* will have it, that in those Primitive times, which he calls the *Good Dayes* of the Church, Pastors being careful to express themselves clearly unto the People, and to prevent errors in their understandings. Christians were perfectly instructed how the Body and Blood of our blessed Saviour are present in the Sacrament, not locally and substantially, but mystically ; and that they are received by us, not with the Mouth of Flesh, but by the operation of Faith, so that in those times they had a clear and distinct Knowledge of the Real Absence. Monsieur *Arnaud*, on the contrary, maintain'd stiffly in his three Tracts, and gives us hopes to make it appear in a fourth, by an inquiry into the Fathers of the six first Ages, that they had a knowledge and a clear distinct belief of the Real Presence.

Pg. 162. 240
and 290.

The second is, That Monsieur *Claude* will have it, that there was a certain time, when by the negligence and ignorance of Pastors, Christians had only a confused Knowledge of this Mystery, without positively believing or rejecting a Real Presence or Real Absence, and that because they did not so much as enter into any apprehension of either. And now again Monsieur *Arnaud* avers, and positively proves in the whole sixth Book of his last Work, that that time never was, and that there alwayes ought to have been in the Church a distinct belief, either of Real Presence or Absence.

I have already told you, that I pretended and intended throughout all this my little Treatise, to hold off from all Disputes, and that my meaning was only to step quietly aside,

aside, that I might not be stopt upon the way by meeting some body, who might be resolv'd to Dispute the passage with me. This being so, it is decreed that I will not thrust my self into the quarrel, but will be contented with what I think cannot, in reason, be refused me.

3. As to the first then of those two Points in contest, I say : That it is the Subject of those great Works, which will give immortal fame to *Bellarmin*, *Petron*, and so many others, who have accompanyed them in that glorious design of setting forth the Antiquity of our Belief, by the Testimony of the first Fathers of the Church. It must be granted that the success has been happy to admiration : and I do here protest, for mine own particular, that having seen their Discourses and Learned observations upon so many rare passages as they produce, I am fully satisfied, that the Antient Fathers were of the same positive Belief we now are of, concerning the Real Presence, and of that which some Ages past, has been call'd by the name of Transubstantiation ; and that they could hardly have expressed themselves more clearly, and more pithily, for that verity than they have done. It is to be hoped also, that Mr. *Arnaud*, who, I presume, has bestowed much of his time, in that his late retirement, upon a diligent and serious perusal of the Holy Fathers, and is now preparing an entire Volume upon this Subject, will afford us somthing more effectual and more express, if it be possible, by making some new discoveries in that rich Country, and in those happy times, which have already been so often viewed and traversed.

This notwithstanding, we must grant, that though so much has been said and written to prove this matter of fact, yet our Adversaries are not satisfied ; or at least make as if they were not. It is to be owned, that they still maintain the Dispute concerning those Passages : that they explicate them, at least colourably, to reduce them to their own fence : that they alledge other places against us, which as they imagin, have, at first sight, something of intricacy in them, and serve to dazzle our eyes, and give us some trouble : These they force us to qualifie with some moderation, to

explicate and distinguish so to reduce them to their true sense and natural meaning. We cannot deny but they have composed, and are still composing great Volumes for drawing unto their Party, and the opposing against us those very Fathers whom we alledged against them; and that what we say of their Objections and Authors, they pretend at least, a right to say against ours. For my part, I am resolved to bring no action in the case. But I must desire them, notwithstanding, to deal like honest Men, and such as would not forfeit common sense, nor that ingenuity and fair dealing which becomes Persons of Honour, even in treating with an enemy; and to tell me candidly, whether it be not true, that what I have just now alledged for them against our selves, may with as little difficulty, and as much equity, be said for us against themselves. I am very confident they shall need but interchange persons to make the same Discourse, in the self same terms, on our behalf. In a word, let them reflect, that we do answer the places by them alledged, and that they find themselves often enough in some trouble and perplexity to give a satisfactory answer to ours. Let it then be left uncertain, for the present, to which side the Fathers of the Primitive times do incline. I am contented, at present, to endure patiently that you be not of my Opinion concerning the sense and meaning which I really think ought to be given to the words of these Holy Fathers. But I beseech you Gentlemen, be not then displeased, if I be not of your minds in the application and explication you make of those places which seem so evidently to favour us. Let the business remain uncertain, in expectation of some greater evidence, and let us also say of them (since you will needs have it so) what

*Mrs. Dialle
in his Book of
the true use
of the Fathers.*

one of the Learnedst Ministers of the Church of *Paris* said pleasantly enough: that as by force of imagination (which modells the sound, and determines it to the expression it fancies) we make the Bells speak what we list; even so in citing and alledging the Fathers, we make them say whatever we have a mind they should have said; and it is the resolution of drawing them to our side, which determines their sayings

ings to a particular pretended sense or meaning. I require then of you for the present, that you rest upon what was said, on this subject, by that Minister who was so long and so Faithful a Servant to the Party. This has so much reason and equity in it, that I make my self believe you will never have the heart to refuse it.

And now, in case the Fathers by you cited, should not be found to have so positively mentioned the Real Absence, as you pretend they have done, and we deny, you would not be upon much worse terms, as to the main busines : Because, according to you, the Fathers are not the Rule of Faith. So likewise, if it should happen that those, whom we make use of in opposition to you, should not have declared themselves so clearly and distinctly for a Real Presence, as we suppose they have done, and you deny it; for the same reason we should not be much inconvenienced by it; seeing, especially, that the true Church, in which resides the power (when Contests do arise) of defining what is of Faith (in such manner as we have already mentioned) has yet determined nothing in the case, nor declared in particular what is the meaning of this or that passage of St. Cyprian, St. Cyril, or St. Augustine, &c. Let this then, for the present, remain undecided; and let us proceed as if these Fathers, who are the occasion of this dispute, had said nothing clearly and distinctly concerning this matter. I think there can be nothing more just and reasonable than this. And I cannot apprehend that either Monsieur Claude, or any of his Party, will think fit to Dispute this Point with us. For if they object Fathers against us, it is not that (according to their Principles) they pretend they are infallible, and that what is to be believed is to be decided by their Authority; but it is to shew us, that they can fight us at the same weapon we sometimes make use of against them.

4. As to the second thing in Contest, to wit, Whether there ever was a time in the Church, wherein there was but a confused kind of Knowledge touching this Mystery, without reflection upon either Real Presence or Real Absence; Monsieur Arnaud proves in one whole Book, that this could not.

not be. And for mine own part, I confess unto him, that if he had none else to deal with besides myself, he should not at all need to give himself any further trouble of arguing the busines, for I am absolutely of his persuasion: Nay, (I'll add further) should make a scruple in Conscience to refuse my consent to so rational and well-grounded an Assertion. But (by misfortune) Monsieur *Claude* is not of my humour, and will not yeild the least in a point where he imagins he has some advantage: and which he seems resolved to make good to the very last. Behold why I am more than half perswaded to yield up something of that right which I might so justly claim; and this for peace and quietnes sake, & that I may not be engaged in a Dispute, which I have resolved to decline as much as may be. Let us then frankly grant what he demands, although we are far enough from agreeing with him upon the matter. Let us not contest with him about a Point, which we may dispense with, without any great difficulty. Let him have full scope to fancy to himself such an obscure dark season of confused knowledge. Let that invention of his own brain pass for a reality; and that Christians actually (as he will have it) were, at that time, in a state of ignorance and obscurity. I am contented to yeild so far for his satisfaction.

And now by way of one little peaceable digression more.

5. I will grant moreover, that this great Mystery has not at all times been examined to the bottom; and that men did not employ themselves so much in the discussion of this, as of many other Points. The Fathers indeed have not written such large Treatises of it, as afterwards were written, and as themselves have written concerning other Mysteries, which they were obliged to maintain against those who opposed them.

All the Heresies of those dayes, which interrupted the peace of the Church, were chiefly concerning the most Blessed Trinity, concerning the Divinity and Incarnation of the Word Eternal. They were at peace and quiet concerning the most Holy Eucharist. It was not at all questioned by the Heretics of those dayes. The hour for that was not yet come. Here you have the reason why the Holy Fathers insisted chiefly upon

upon the defence of such Mysteries as were then question'd or opposed. It was upon those occasions they compiled those great Works of theirs, with so much exactness, explaining and clearing many particular Points, which were not much looked upon before those Contests were raised in the Church upon different occasions.

Without question, there can be no great difficulty to agree, that the same has happened in the subject of the Holy Eucharist. That there was a time, when men did not set themselves to Write purposely of the depth of this great Mystery, as they did of some others, about which Mens-Wits were at work by occasion of some Propositions which had caused some disturbance. There has been another time, when Men did, upon design, fall a Writing more at large, for the explicating, not only the nature of this Sacrament, but also of the Mysteries contained therein. It is most certain, that about the beginning of the ninth Age, *Pascasius Radbertus* Writ a Treatise of this nature, in the Book he made concerning the Body and Blood of our Saviour. Whether he were the first or no that treated of this subject in that manner, discussing the particulars more minutely, with method and at large, *Uniting together all the Parts belonging to this Glorious Mystery*: Whether there were at the beginning many Adversaries who shewed themselves in opposition to his Doctrine, as is pretended by Mr. Claude; or very few, and those who durst not publickly shew themselves, as Monsieur Arnould evidences very learnedly and clearly: concerns me not at all. It is sufficient for me, that it is most true, as both agree, that that Book, in fine, was cause of some trouble, and (as is said of it in the Defence of the Perpetuity) had this effect in some, that having given them occasion to look more particularly into the Difficulties of this Holy Sacrament, they were struck at them, and did accordingly seek to lessen the weight of this Mystery, by humane wayes and Philosophical explications, and to qualify them with certain solutions, which drew near to those of the Calvinists.

Moreover whether *Joannes Scotus*, and *Bertramus* be two several Authors, or but one and the same. Whether he or they

Anno 813.
Bell. Sermons.
Defence of the
Perpet. 8.c. 10
Pag. 840.

Pag. 227. pag.
629. 1. 8. c. 84

Ibid.

Pag. 813.

they did directly oppose the Doctrine of *Pascasius*; or whether they only gave him a hit indirectly, by teaching a Doctrine contrary to his, in the ninth Age: Whether his or their Schollers did, or did not follow the blow in the tenth Age: Whether their Disputes grew cold or hot at the beginning of the eleventh Age: And whether *Leuthericus* Arch-Bishop of *Sens* did, or did not engage in the quarrel for a *Real Absence*: (all which is matter of Contest between Monsieur *Arnaud*, and Monsieur *Claude*) it is enough for me that after opposition was made against the Doctrine of *Pascasius*, at such time as his Book was come to be publick and common, there were occasioned again very frequent and most earnest Disputes concerning the same Subject, during the life of *Berengarius*, and after his death. For although we should grant unto Mr. *Claude*, what we may with reason enough refuse him, we shall still find wayes enough to come handilomly and quietly off, and we find our selves still in that very posture and condition, where we should just be for the ending this difference without violating that peace we endeavour to preserve.

For, in fine, Monsieur *Claude* will have it, that People had for some time, only a confused kind of Knowledge, without positively believing or rejecting a Real Presence or *Real Absence*; That *Pascasius* was the first who took upon him to propose distinctly the Doctrine of Real Presence, by way of Addition, Explication, and Confirmation of the Mystery: that notwithstanding the opposition which was made, this Doctrine insensibly got the upper hand by the care which his Disciples took for the spreading of it abroad, and Establishing it in the World. He is obliged also to acknowledg, that in the time of *Berengarius*, those who stood for a *Real Absence* taking courage from the number of their Partisans, renewed the Contest with a great deal of heat and earnestness, even to the making a great noise in the Church, which continued many years after the decease of *Berengarius*. The Controversie was concerning Scripture, and the meaning of those Places which were alledged on both sides, out of the Holy Fathers. Every one pretended to have them

them on their sides, and boasted of Antiquity, which they would needs have to stand for them. Each Party maintained that their Opinion had the true marks therof, and that such had been the Belief of former Ages. Behold here the very state of affairs between the *Arminians* and the *Gomarists*, before the National Synod. Here are just the circumstances, in which (as we have seen) the Church had power to make use of her legal Right in deciding and proposing Points of Faith, and obliging the Faithful to a belief of them, even although they were not clearly and distinctly known for such, before the raising of the Contest. And consequently, laying all other Disputes aside, for the present, I think we have now nothing else to do, but to see whether the Church did, in those dayes, define any thing concerning this matter, that we may stick to this, as to that settled and resolv'd-of Point, which is never to be forsaken. And this is what remains to be done in this last undertaking.

6. It is not my intention here to discourse the matter concerning the marks and qualities of the True Church. This is already done to my hand by the Learned Cardinal *Bellarmin*, and Cardinal *Ricelieu*, with exceeding great strength of Wit, and clearness of Reason in those great Works of theirs, in which they have also appropriated them to the Church of *Rome*. Should I take that Road, I know I should be stopped more than once by those Gentlemen, who will not at all allow of what they find of this kind in those Works, although those Great Men say nothing upon this subject (as I must needs think) but what they prove most evidently and convincingly. But since it does not please these Gentlemen to think so, and I, for my part, profess not to intermeddle in this small Treatise, with things of that nature, and to relinquish some part of my right, rather than come to Dispute it, I am willing to take another more peaceable way, and propose nothing as yet, which themselves are not obliged to grant me, if they be not resolved to condemn their own proceedings. I have, therefore, only this little short Discourse to make by way of certain Corollaries which follow, out of what seems already agreed upon.

First.: When we are of a Community or Church, which is presupposed to be the True one, we are bound to acknowledge, that an Assembly of the Pastors of that Church, which is made by publick Authority according to Rule and Custome, does represent the said Church.

Secondly.: That that Church, of which the first Contenders were Members (before one Party separated themselves, upon their condemnation) was the true Church; because she was the only Church, before separation made. I cannot then be questioned, both Parties must of necessity be agreed upon it, but that she being the only Church owned by both Parties, was also, without all doubt, at that time, even in their own opinions, the True Church and the Spouse of Christ.

Thirdly.: That it belongs to this Assembly representing this Church, to determine all Differences and Contentions which may arise in any matter of Religion whatsoever.

Fourthly.: That particular Persons who argue *pro* or *con* concerning the Point in Contest, of what quality soever they be, and those who take part with one or other side for upholding either, are the Parties Contending; and as such, and under that notion, cannot represent the Church, which is Judge in the case.

Fifthly.: That they, as all others, are bound to submit to the Decisions of the said Assemblies.

Sixthly.: That if they refuse obedience, and separate themselves from her, framing another independent Body and Community by themselves, they are declared Rebels and Schismatics.

And finally, That those who adhere unto them, whether presently, or a long time after, are guilty of the same crime.

I think there is nothing more evident, and certain, than what I have now proposed. Otherwise the Church, which Jesus Christ, who is the God of Order, has established with so much Wisdom (He who is Wisdom it self) would prove a meer Babylon, and a fearful Confusion of all things, where there never were any distinction to be made between good & bad, true and false; since it would be in the power of every-

ry one, with the assistance of a Party, to make himself, at his pleasure, Judge and Church, and any thing, for the making that pass for Truth, which was rejected as a notorious falsehood.

In Civil Communities there are always Courts of Justice, which have received full Authority to Judge of Causes and Actions between particular Persons. When there happens a Suit at Law between two, be they of what quality and condition they will, (even members of the Court it self) they are no other than Parties Contesting; Plaintiff and Defendant. They must also have their Solicitors, their Attorneys, and their Council to Plead for them; but it is the Judge's business to give Sentence. And when Sentence is once given, if he who was cast should slight the Decree of the Court, and be so bold as to say, that he owns it not as legal, nor the Court as lawful Judges; and that it is He and his Solicitors, and Council, and those who are his Abettors who constitute a true Court and Seat of Justice: I think he would be taken for no better than a Rebel and an Out-law, or one that were not in his right Wits. And those who, an hundred years after should dare to say, that he had reason to do as he did, would be thought to have as little judgement and reason as he.

Now can it be imagined, that God would permit such an irregularity, such a fearful disorder in the Government of his Church? He has been pleased to give Power and Authority to an Assembly of Pastors, who are the Representative of his Church, to end all Contentions in matters of Faith, in such manner as we have already seen. It is true, this or that may be held or denied, before Judgement given, as any one with his party may think fit. But when the Decree is once passed, and it comes to be defined by the Church, or Representative of the Church, what is to be believed concerning the Point controverted, he who has lost the Cause (be he who he will) having antecedently to such definition, owned that Church to be the True one, must not, nor can not now say, that it is not the Assembly, but that it is he himself, His followers and Disciples who do represent, and in reality constitute the True Church. He who uses this Language,

guage, and those who take part with him, in, and at what time soever it does happen, can be held for no other than true Schismatics.

8. This is clearly to be seen in the *Acts* of the Apostles, and in the Ecclesiastical History; and Protestants themselves will, without difficulty, grant it, as they have already acknowledged it, and solemnly professed it in the Synod of Dort. The Primitive Church was made up of Jews and Gentiles who had received the Holy Gospel. It happened, as is recounted in the 15. of the *Acts*, that some of those, who had been converted from *Judaisme*, coming to *Antioch* taught this Doctrine: *That if those who were of Gentiles became Christians were not Circumcised, according to the Customs of Moses his Law, they could not be saved.* There fell to be a great Contest, and a great Disturbance in the Church about the matter; St. Paul and St. Barnaby strongly opposing that Opinion: and others maintaining it with a great deal of earnestness. For the composing the busyness it was thought fit to send these two Saints, and some of those of the contrary Perswasion, to the Apostles and Priests at *Hierusalem*, to propose unto them the difficulty. They failed not in the performance of their charge, St. Paul and St. Barnabas relating unto them the Favours which it had pleased God to shew to the *Gentiles* by help of their Ministry, without the assistance of the Law of *Moses*; and those others (especially some of the *Pharisees* who had been Converted) urging very hotly, that it was necessary to oblige them to be Circumcised, and to observe the Law of *Moses* in its full extent. Upon this the Apostles assembled a Council, at which all those of chiefest note were summoned to be present, for the serious examination of the business.

*Surrexerunt
quidem de bere-
ſe Phariſaorum
qui crediderunt,
dicentes, quia
eportes circum-
cidi eos, &c.*

*Convenierunt
Apolli & Sc-
niores &c. Cum
autem magna
conquisitio fie-
ret, &c.*

And having weighed the Reasons on both sides at a large Conference, and St. Peter having first declared himself upon the Point, and being seconded by St. James, with the general consent of the Holy Assembly, there passed a Decree, which was received by the whole Church, in which was defined and declared (with the assistance of the Holy Ghost who inspired them for the understanding Scripture) that

Circum-

Circumcision was not at all necessary for salvation, as it had formerly been during the Law of Moses, which was now to give place to the Law of Jesus Christ. The business being thus concluded, this Doctrine became a Point of Faith, and those of the *Pharisees* who remained still obstinate in their opinion, and those others who took part with them, still pressing for a conformity with the *Jews*, were now indeed true *Pharisees* in Christianity; that is to say, People cut off from the True Church, however they pretended that she was only in them and their Party.

*Viximus eis
Spiritu sancto
C nobis Cc.*

9. The same may be said of other Councils, which have been afterwards held according to the example of that one, which is the Model of all the rest.

Before the Heresie of *Arius* there was no speech of Consubstantiation. That wicked Priest having dared to Teach, that the Blessed Word, though Son of God, was not of the same substance with the Father, but only like unto him; found many passionate followers of his Doctrine even among the Bishops, who grounded themselves upon some passages of Holy Writ. About which there arose a most desperate Dispute in the Church, which caused a general disturbance to the peace thereof. For the settling whereof, and reuniting Mens Spirits in one and the same Doctrine, the great Council of *Nice* was called, which did define: *That the Word was Consubstantial with the Father*; which was also inserted into the Symbol or Creed. When this was done, notwithstanding that many Bishops, even of those who had assisted at the Council, remained still of the Opinion of *Arius*, and had made a strong and numerous Party, who stiled themselves the True Church, and called Councils amongst themselves: they are still held, and Protestants (generally) do even at this day, hold them for Hereticks; and all those who, after so many Ages, have followed that Sect, are treated with the same stile by them.

The same is to be said of the *Macedonians*, of the *Nestori-
ans*, of the *Eutychians*, of the *Monothelites*, and the like, who stand condemned in other Councils. For although after their condemnations, they protested that they were the True Church,

Syn. Const.

Syn. Ephes.

Syn. Chalced.

VI. Syn. I.

Church, slighting the Councils which had condemned their Opinions, yet have they alwayes been accounted Hereticks, and are so at this time by Protestants themselves. And now, if after they had rejected and condemned the Articles of the *Arminians* in their Synod of *Dort*, those condemned Persons should have made a wilful separation from them, and declared themselves new Protestants, by a new Proclatation: that according to, and in conformity with Holy Scripture, which they only relied upon, their Doctrine was purely Orthodox, and that they were the true Church: It is certain they would have either heartily contemned their rashnes, or commiserated their extreme folly. And if they had continued refractory and obstinate in their resolution, they would have cut them off as corrupt Members from the Body of their pretended Reformed Church.

And this is not to be wondered at; because in this they are agreed, as well as we; That an Assembly of Pastors convocated by Authority represents that Church of which those persons, who were at Debate, are members, and is acknowledged by them to be the True Church, because the only Church before Separation; and that it belongs to her to end all Differences: it not being in the power of the contestants to refuse submission to her Decrees, or to fall off from her, calling themselves the true Church, at a lesse rate then being esteemed Schismaticks, and People that proceed very irrationally.

This being so solidly grounded and settled by mutual consent it seems to me we are now in a very ready way to end all our quarrels, and reunite our understandings, by an application of this undubitable maxime unto the matter in hand, according to the Principles of Monsieur *Claude* himself. For he will needs have it, as we have already taken notice (and in this very knack it is that consists the great Secret of the change he so strongly fancies) that there was a time, when the True Church had but a confused knowledge of this Mystery, without so much as dreaming of a Real Presence or Real Absence.

Those who first took upon them, as he says, to maintain a Real Presence, were of that Church, and those who opposed it, were also of the same Church; because before Sentence

ence given in the case, the Church, which was fallen into that confused knowldg, had not yet resolved which, distinctly and positively, Presence or Absence, was of obligation to be believed; and consequently, of what belief soever any one for his particular, was, there was no separation from her made or intended.

Afterwards Debates and Disputes increased considerably, and broke out at length into very great heats and violence, which forced the said Church to call an Assembly of her Pastors, who were her Representative, for the clearing and deciding a Point of so great importance. Behold us now in the very same conjuncture of things, and upon the self-same terms with the Synod of *Dort*.

And it is very certain, That that Church in which the followers of *Pascasius* were, and those, who, according to Monsieur *Claude*, opposed his Doctrine, held no Council in the ninth or tenth Age, wherein this difference was decided in favour of a Real Absence. There is not any one of our Adversaries, who so much as pretends to this advantage against us. I am also satisfied, that there was none during that time, which did conclude the business, by setting the Doctrine of Real Presence. We can only infer from hence, that, the Church having not, as yet, declared for either side, was in the same state and condition, she then was in, when both Parties acknowledged her for the True Church. And even this gives us sufficiently to understand, that those disputes (if there were any) concerning the Doctrine of *Pascasius*, were not then come to any great height or heat; since the Church in which the Parties were, did not as yet, take any notice of them. And certainly it is no easie matter to make it out, that there was any considerable Contest concerning this Subject during the time of the tenth Age. But when, in the eleventh Age those who appeared in opposition to this Doctrine, made so much stir and noise as to oblige the Church to prevent the mischief by a seafonable and solemn Judgment, then was it, that this same Church, which, before the declared her self, was owned for, and in reality was lawfull Judge in the case, did not omit to call a Canonical Council for

A Method for Re-writing

for deciding the matter. And (which is very remarkable) never did hold a more solemn one, nor ever did she express her self more clearly and more effectually concerning any subject.

For when *Beringarius* Arch-Deacon of *Angiers*, (who had also wrought upon, and gained *Bruno* Bishop of the same Church unto his Party) began to take up and engage for the Doctrine of *John Scotus* or *Bertram* (which at the first had made no great noise) and to maintain it, with a great deal of vapouring and busle, against the Real Presence, two Councils were held in one year, the one at *Rome*, and the other at *Vercelles*, where the Opinion of *Beringarius* was declared heretical, as being contrary to the Word of God; and the Book of *John Scotus* from whence he had taken it, (raising it a strain higher against the Real Presence) was also condemned.

About some five years after, another Council was held at *Tours*, where *Beringarius* himself appeared, to give an account of his Doctrine, which was examined in his presence, and condemned by a Decree made against it, to which he subscribed with his own hand, abjuring his Error, and promising under oath never to defend it more.

But, he breaking his Oath, and falling again to broach his Old Principles, another Council of an hundred and thirteen Bishops, was solemnly held at *Rome*, where this Arch-Deacon was again heard speak for himself also, and his Doctrine again condemned; not only by the Council, but by himself, who publickly renounced and anathematised it, according to that famous *Formula*: *Ego Beringarius, &c.* which was composed and approved by the whole Council, himself having desired it should so be done, after he had burnt the Books of *John Scotus* in full and open Council.

But he being of a most unsettled spirit, and finding much difficulty to quit the honour of being Head of a Party, which was highly agreeable to his ambitious humour, quickly began again to instruct his Schollers in the old way, and that he might make them the more sure to him, had the boldness to write against that very *Formula* which himself had signed with his own hand.

This

Anno 1050.

1056.

1059.

*De consecr.
ij. 2.*

1079.

This was the cause, that, twenty years after, another Council was called at *Rome*, where this poor Relapsed creature, being now about fourscore years old, did again ask pardon for that miserable relapse he had made into that Error, which he now the third time retraced, and abjur'd, signing a new *Formula*, which did contain, in more clear and express terms, the Real Presence, and the changing of Bread and Wine into the Body and Blood of our Lord. And he signed it purposely in that manner, because his Disciples, following his example, had perverted the words of the other *Formula*, into quite another sense.

This last time he showed himself by his constancy to be more Man than formerly. For he persevered in Repentance until his death, which happened ten years after, upon the Feast of the *Epiphany* of our Lord, when (as is related by *William of Malmesbury*) he said: *On this day it is that we Celebrate the Feast of the Apparition of our Blessed Saviour, and on this day it is, that he will appear to me, either to receive me into his Glory, as I have some hopes he will, in regard of that Penance I have done: or (which I have too much reason to fear) to punish me, for having seduced so many poor Souls.*

The truth is, he left many Disciples after him, who proved more obstinate in Error than himself had been, and who, from time to time, had the luck to make such Proselytes, as our Protestants, perchance, would make some difficulty to admit into their Communion. For this cause, six years after his decease, his Error was condemned afresh in the Council of *Plaisance*, where they were forced to meet in the open Fields, by reason of the prodigious multitude of Prelates and Divines, who came thither from *Italy*, *France*, *Germany*, and other parts of *Europe*, even from the Empire of *Constantinople*, with the Embassadors of *Alexis*, who there demand succour against the Infidels. The Historian who was contemporary with this Council, and gives us an Abridgement of it, having been himself there present in the company of nigh four thousand Ecclesiastical Persons, and above thirty thousand of the Laity, who were as Spectators of it, has these very words: *Moreover the Heresy of Berengarius, which*

Berthol. Con-

1095.

long

long ago had been Anathematis'd, was here again Condemned, and the contrary, Catholick Doctrine confirmed, to wit: That the Bread and Wine when they are Consecrated at the Altar, are truly and essentially, not figuratively only; changed into the Body and Blood of our Lord.

Item beneficis
Berengariana,
jam ab antiquo
Iepifime ana-
thematizata, i.e.
rum, damna-
tis, & sententia
Catholicæ Fi-
dei contra can-
dens firmata,
videlicet quod
panis & vinum
cum in Altari
consecratur;
non solum figu-
rate, sed vere
& essentialiter
in Corpus &
Sanguinem Do-
mini convertu-
tur.

1215.

Transubstan-
tiatione pane &
vino in Corpus,
Eccl. t. 4. Conc.
Extrav. de
fun. Trin. c.
firmiter.

After this, some time passed in the Church without hearing any more of this business. But the *Albigenses* undertaking it again about the twelfth Age, the fourth Council of *Lateran* renewed the condemnation of it about the beginning of the thirteenth. There was also to be seen one of the goodliest and most numerous Assemblies of the Clergy, that ever had been known: For it consisted of four hundred and twelve Bishops Greek and *Latin*; of above eight hundred other Prelates and Doctors from all parts of the Christian World, with the Embassadors of both the Emperours, and of all the Kings. There was solemnly confirmed the Doctrine of the Real Presence, and the substantial change made in the Holy Eucharist. And as in the great Council of *Nice*, they made use of the word *Consubstantiality* for expressing what the Word of God teaches concerning the Divinity of the word Eternal: So in that of *Lateran*, they applyed the word *Trans-
substantiation*, for the expressing that admirable change, which the Church, by a necessary sequel, has deduced out of the words of Christ himself.

11. Our Brethren of the Reformed Church, will here, peradventure, tell me, that they do, by no means, acknowledge the Church of *Rome* to be the True Church; as *Berengarius* did, and that they have no intention to follow him in obeying her Decrees, as that Arch-deacon did. I did foresee well enough that this might be objected by them, to give me occasion to fall into Dispute. But this snare is easily avoided, by telling them, that this is not our busyness for the present. It is not now our question whether the Church of *Rome* have yet at this day all the Marks of the True Church: whether she be the Holy City of God, or become a *Babylon*, being fallen into an horrid confusion and corruption of Doctrine. They may, if they please, find wherewithal to satisfie themselves in this Point, in those Doctors who have treated

of

of Controversies, and particularly in that great Work of the great Cardinal *Richelieu*, who has scarce omitted any thing which might be said upon this Subject. And consequently, I think it were not hard, by very good reasons and motives, to shew these Gentlemen, that they have done themselves no great right in separating themselves from her. But this being a Point which may afford matter of Dispute for all such as are in the humour to quarrel with any thing which is not according to their fancy: I have taken special care to avoid it, and to say nothing of the Church of *Rome*. We speak here only of that Church, of which, those, who first began the debate, were members, before she had determined anything on either side. Whether this Church were the Church of *Rome*, or not the Church of *Rome*, concerns us not at all; so we be agreed in this, that it was the True Church at that time. I have need of no more, I will have nothing at present, but what Monsieur *Claude* pleases to afford me; it only

I will enter, with him, upon the ninth Age; when the True Church, after her *good days*, which lasted eight hundred years, found her self, I know not how, in a confusion of knowledge. After which, some there were, who mentioned a Real Presence, others opposed it, still remaining joyntly together in the same Church, before they separated by a refusal of Obedience to her Decrees. Hereupon the Dispute growing hotter and hotter, the Church gives Sentence. That Church, I mean, whereof the two Parties contesting are Members; which Church is the True one, because the only one before Separation made for the constituting another Church apart; and which Church also has full power to end all Differences, so as to oblige to a submission to her Decrees. Behold here what is precisely required, for the concluding all I pretend to, which I shall now endeavour to make out.

12. Let us then now come to reunite all the parts of this Discourse, that we may make it up with the consent and agreement of Monsieur *Claude*. Behold here, People who are of the same Church with us, which Church, even according to himself, is the True Church, there being but one in the World for them and us ~~soe~~; at such time as all, according to

him, were yet in that confusion of Knowledge.

Some, as he tells us, think good to propose a Real Presence; Others oppose it, and stand for an Absence. Here you have the Parties contesting.

When the Dispute grows hot and makes too much noise, a general Council is held, which represents this Church, and which upon the emergency of contests, as we are agreed, has power to determine what is to be believed as matter of Faith, even although there was a general ignorance of it before.

When the Decree is passed, those who are cast, and who before their condemnation were of the same Church, must not say that she is unchurched, and that it is they themselves who now make up the Church, under pain of being held, not only Schismatics, but also very extravagant fanatical Persons. And those who follow them after this, and declare for them, at what time ever it be, become fully as criminal as those who first separated themselves from the Church in so unreasonable and so unjustifiable a manner.

This Assembly or Representative, having examined the proofs and reasons on both sides, and consulted with the Holy Scriptures, which are the Rule of Faith, has often declared, that the Real Presence and a substantial Change are to be believed, and has condemned as an Heresie, that opinion which stands for Real Absence.

Of all that I have now said, I cannot imagin any one Point, which can be called in question, as I have stated the busyness. And I think I have made it appear by the very words and Principles of Monsieur Claude himself, that he is bound to agree with me in every particular; since by following his own conduct, we find our selves exactly and precisely in the state and condition of the Synod of *Dort*. In the mean time those who first stood for a Real Absence, against those who proposed a Real Presence, when they saw themselves condemned by that Church of which they were, and which before their Condemnation, was to all intents and purposes, the real True Church, as we are agreed, undertake to say, that she is not so, and that they only, who maintain what the condemned, do constitute the True Church.

Now

Now, according to the Principles agreed upon, I cannot discover how they can avoid being ~~old~~ Schismaticks. And, by unavoidable consequence, all those who have taken part with them these five hundred years, must needs be subject to the same censure. It being certain that they joyn with those, who separated themselves from the True Church of Christ, for no other reason, but because they found themselves condemned by her.

It is true that that Church which is acknowledged to have been at that time the True Church, was indeed the Church of *Rome* or *Roman* Church. But what follows from thence, according to the Principles agreed upon, but that we must conclude for Her, all that has been said in behalf of the True Church, even by the consent of our Adversaries themselves. And that those who were of that Church, before they withdrew themselves, upon that Judgment she gave against them, could not in reason and justice, say, that she did now cease to be the True Church, and that she misunderstood the meaning of Holy Scripture. For she being the True Church, as themselves grant, before this happened, 'twas she that was Judge thereof, according to the Decree of the Synod of *Dort*, and not they, who (according to the same Synod) were bound to submit to her Judgment, and to hold that for the true sense of Scripture, which she followed in her decisions.

All this is so clearly proved, without mixture of any proofs by way of Disputation, that I think I shall do well to stop here, without pretending any further, that I may peaceably draw those consequences which this great Principle affords us.

C H A P. IV.

The Consequences which naturally flow from this Principle, by a due application thereof.

1. IN the second Chapter you may have seen, how the True Church when contests do arise, has power to decide them according to the Word of God, and to propose that unto Christians as matter of Faith, which, antecedently to such decision, they were not obliged to believe, because it was not clearly and distinctly known, but remained as yet involved in a general and confused knowldg.

In the third Chapter we did apply that uncontroulable Principle unto the subject of the Holy Eucharist, and have clearly shewed, that the Church of which the first contestants then were, and which being the only Church, before separation made by one of the Parties, was also the True Church, did decide this matter, according to method and Rule, in favour of the Real Presence.

From these two Verities thus established, even without Dispute, and by wayes, we were all the way agreed upon (taking along with us the thoughts of Monsieur Claude, and allowing him whatsoever he was pleased to ask) it will not be hard (in this Chapter) to draw some consequences which offer themselves unto us, and which it is impossible not to discover, how little soever we desire to reflect upon what we have fairly and candidly acknowledgd to be true.

2. For first, who does not see, that it is necessarily inferred from thence, that although the Real Presence had not been believed before the tenth Age, (which notwithstanding is a great mistake) yet we are now obliged to believe it: Because the True Church of which the first Contesting Parties were members, and before their being condemned, acknowledged her for such, has put an end to the quarrel,

rel, giving Sentence for, and proposing, as matter of Faith, the said Real Presence.

Moreover, that those first Abettors of a Real Absence, by refusing to submit to her Judgement, became Schismatics; and that all those who declared afterwards for that Faction, are as faulty, and in the same crime with them. I do absolutely believe, with the Authour of *The Perpetuity*, &c. that, considering some circumstances, and certain matters of fact, which cannot be denied, it was morally impossible that such an insensible change should have been made, by passing imperceptibly from a belief, which is pretended to have been of a Real Absence to that which we now have of a Real Presence. But in case such a change was made, not by way of negation, but of Addition, passing, from an obscure confused kind of knowledg, to a distinct positive Belief of the Real Presence, proposed for the reuelation or clearing this great Mysterie (in such manner as Monsieur Claude is pleased subtilly enough to imagin) yet the obligation of believing it would still subsist and stand in force. Because the same Church, of which the Parties, who were first in Dispute, about this matter, were lawful subjects, having heard and examined their Reasons, did judge, according to Rule, that it was of Faith.

It is not therefore now lawful to follow those who revolted against their Mother Church: for the same cause that Monieur Claude will, without question, freely grant, that it not was lawful in Conscience, to side and take part with the Monothelites, who would by no means receive the Decrees and decision of the Church they lived in, touching two wills and operations in Christ. On the contrary I am sure he does receive and reverence that Doctrine as an appurtenance of faith, although here was also a change in the same manner (by way of Addition) in the belief of the Church, and that this distinction of wills and operations was not, before, clearly and distinctly known.

Some body, perchance, may here tell me, that, for this very reason, the Protestants of these dayes ought to stick to the decisions of their Church, in matters contested be-

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between them and us, because they own her for the True Church.

But I think it is not at all hard to discover a great difference. For making up to the head or source of the division, we shall find those who first raised the doubt, and brought these Points into debate, were of the same Church, which was avowedly the True, because the only Church, and owned for such by both Parties, before she declared her self upon the matter in dispute, which without trouble, we are agreed upon with Monsieur Claude.

The case is not here so. Because we who are at Dispute with Protestants, are not of the same Church with them, and so are not within the limits of that maxime, which has with mutual consent, been established and received. Again, they having taken part with those, who at that time revolted from the True Church, because they would not obey her Decrees made by Canonical Judgment; it is manifest that their Community, is but a false and Schismatical Church, according to the Principles received from them in the Synod of Dordt.

3. Secondly, the Church, before she gives Sentence upon any Point proposed, examining it by Scripture and real Tradition, and for the better understanding them, searching into the Sentiments of the Ancient Holy Fathers, endeavouring thus to reascend unto the Apostles themselves; we are from hence to conclude, that, she being inspir'd by the Holy Ghost, who has promised to teach her all Truths, as occasions require, what she defines is alwayes conformable both to Scripture and Tradition.

Thus it is that we are to learn, by her definitions, what is the true meaning or sense of Scripture, when there is place for doubting thereof.

Before the Council of Nice, there were most desperate Disputes concerning certain passages of Scripture, which the followers of Arius alledged for the upstart doctrine. As for example, about that in the fifth of St John, where our Blessed Saviour says that *his Father is greater than he*: whence they inferred, that he was

Quis Pater
super me est.
Joh. 5.

not

not of the same Substance. The others, on the contrary, maintained, that this Passage was to be understood, of the Son of God considered according to Humane nature, which places him infinitely below the Father, and makes him submit even to the death of the Cross; but not according to his Divine nature, which renders him equal, and makes them both to be of one and the same Substance. These two senses were hotly maintained by the two Parties, each of them challenging the true sense or meaning of Scripture on their side. But when the Council, having thoroughly examined this important question, had defined the *Consubstantiality* of the Word, making use of a terme, which is not found in Holy Writ, for the clearer expressing that Truth which she discovered there; then was there no more time nor place to doubt what was the lawful sense thereof, and there arose an obligation (through this definition) of believing that that was the true one, which was given by the Divines who opposed the faction of the *Arians*.

The same is certainly to be said upon this occasion; especially our present cause being upon much better terms, and more strongly provided for by the evidence of the Texts alledged for it. When at first the proposition was made concerning the Real Presence, in the time of *Pascasius* (as Mr. Claude pretends) and presently opposition was made, as he is pleased to say (for at present we will assume nothing but of his free Gift) there happened a great Contest, which grew yet much greater, after some time, concerning the true sense of those words: *This is my Body*: One side maintaining, that they did express a Real Presence; and the other pretending that they only signified, that that which our Blessed Saviour gave unto his Apostles, *represented his Body*. Both parties, as we have often taken notice, were of the same Church, which they acknowledged and owned, to be the True Church. This Church having thoroughly examined the busines in her General Councils, defines a Real Presence, and substantial change, even to the making use of the word *Transubstantiation*, which is not literally found in the Gospel; for the expressing more clearly that

verity which she discovered therein, and for the efficacious obstructing any other fence which might be given to those words, *This is my Body.* From that time forward it was no longer lawful to doubt of the fence of them.

And by this definition, men stood obliged to believe, that they were to be understood plainly and literally, not metaphorically. When there is really place of doubt, it is not for particular persons, who are at strife, to determine the fence of the Text in Dispute, but this belongs properly to the Church, which is Judge in the case. For else there could never be any end of Disputes, and God should not have furnished us with any certain means for the finding out Truth, when doubts do arise concerning Holy Scripture, nor; consequently, for the clearing those debates which may arise in matters of Religion. Which certainly would be the same, as to say, that he had not provided for the Government, quiet, and peace of his Church.

*Non quia
Canon Iohannes
non sibi ad univer-
sa sufficiat:
sed quia verba
divina pro suo
quaque arbitria-
tu interpreta-
tes, variae opini-
iones errore-
que concipiunt.
Atque ideo necesse
fuit ut ad unam
Ecclesiastici
sensu regulam,
scriptura, ca-
leftis intelli-
gencia dirigatur.
Common. 2.c
antep. Cap.
penul.*

Thus it becomes necessary upon such occurrences, to regulate the fence we are to give to Holy Scripture, by that meaning which the holy Church gives it. And from hence it was that he took occasion, some three years after the Council of Ephesus, to enrage so sharply against that desperate presumption of wicked Nestorius, who had the impudence to maintain, that he alone had the gift of Understanding those Texts of Scripture which he alledged for the authorising his impious blasphemies, and that the whole Church represented in that Council, had erred grossly for want of understanding them. Thus when Disputes arise, we ought not to judge of the Doctrine of the Church, by that fence which our selves give of Holy Scripture, but we must judge of the true fence of Holy Scripture, by the Doctrine of the Church.

The same, in proportion, is to be said of the passages of Holy Fathers. For it being the custome and order of the

Church

Church to advise with them concerning the Judgment she is to give, regularly speaking, we ought to understand them according to her Doctrine, whenever there arises a controversy concerning the meaning of their words, which do not always prove so very intelligible, even to the Learned sort of men. There is, notwithstanding, this difference, that as no one of those Fathers is particular, is the Rule of her belief, so does she not so absolutely determine by her Decrees, what is the meaning of such or such a passage of theirs (leaving it many times to our discussion) as she does that of holy Scripture, which she permits not to be call'd in question.

4. And from hence we draw a third Conclusion; that when in any Province or Kingdom, a difficulty does arise in matter of Religion, it is very uneffectual and preposterous to undertake to compose it by way of Disputation or Conference. Experience has often shewed, that such proceedings serve only to increase the Division and render it easies, provoking high spirits, and putting them upon a pike of Honour, which permits them not to be much moved with any reasons of an Adversary.

We must come quickly to that fixed and setted Point (I mean the Sovereign undeclinable Judgment of the Church) in which there are two several times or seasons which are, of necessity, to be distinguished: *that which goes before, and that which follows after.*

In the first of these, writing on both sides, so it be without bitterness, with a good intent and design to make Truth appear, is very lawful. And then the Reasons alledged in such Writings, the Fathers who happen to be cited *pro* and *con*, do make (as it were) Plaintiff and Defendant, Counsil and Plea in the Court. They are the Bills and Answers. The Replyes and Reparties are the difficulties proposed on both sides. But what the Church definitively pronounces, having taken cognisance of, and examined things according to the Rules and Proceedings of the Court, this becomes a Decree, this is Truth, this is the fixed Point we must stick to and rely upon, whether the Fathers cited did distinctly believe it or no.

A Method of Re-uniting

In the second of these times or seasons, in case those whose doctrine stands condemned, will not acquiesce and submit to Judgment, Princes and Magistrates, who are as Protectors of the Canons and Definitions of the Church, have a duty incumbent upon them, to procure and exact that obedience which is due, and to endeavour the quieting and reducing such turbulent spirits by such means as they shall judge most efficacious. And, in the mean time it shall be lawful for the Learned to Write more vigorously against them, and to bring Scripture and Fathers (as has been practised by many knowing Controvertists) not by way of discussing a matter which is yet within the bonds of incertitude; but to make the weaknes of Falsity appear, and to shew the force of Truth, and the conformity of the Judgement of the Church with the Doctrine of Antiquity.

For all other Persons, it is much more to their purpose, not to meddle with, nor hearken to any thing of this kind; but to satisfie themselves, saying: *This the Church has defined, this I accept, this I will stick close unto.* In my opinion, this is all which ought to be proposed to the Faithful, without making them Judges of Controversies in Faith, and without giving them occasion to enter into Dispute concerning this Place of *Scripture*, and that of Holy Fathers, which, for the most part, are things beyond their reach and capacity. Curiosity does frequently come in for a part; and that serves only to beget Troubles and Perplexities, when they are not able to penetrate to the secret meaning or bottom of such Passages; or to raise a Presumption in them, when they imagine they comprehend the Matter: and so come to fancy themselves no mean Persons, searching curiously into every thing, with a great deal of hazard and danger, to light at length upon something that may give them a check, and make them begin to waver for want of Understanding, together with an excess of rashnes and boldness. It is much better (says *Tertullian*) to be ignorant in that kind; lest by some gross Mistake, or ill Understanding, you come at length unfortunately to know what you had

*Si quid sibi
videtur vel am-
biguitate pen-
dere, vel obscu-
ritate obum-
brari. Ter-
tull. de praef.
c. 14.*

*Ignorare me-
hus est, ne quod
non debetas no-
ris. Ibid.*

Protestants and Catholicks.

had better been ignorant of. Tis Faith a Christian is to be saved by, not by discussing Texts of Scripture, and Passages of Holy Fathers. For the having Faith, it suffices to stick to The Rule, learning the true Sense of Scripture from the Doctrine of the Church. But the Spirit of arguing and discussing, which I there point at, comes very ordinarily from an excess of Curiosity, and is only subservient to Vanity, for the gaining a little Glory, by making a vain ostentation of the Knowledge one has got by his own Industry and Study. Tis but reason, that Curiosity should give place to Faith; and Vain-glory to serious Thoughts, and care of our Salvation. To this end it is necessary we stick close to that Rule, to that settled Principle, which is the true Science of a Christian: I mean, we ought to learn of the Church, what the Word of God teaches us, and what is the meaning thereof.

Let no Man oppose this rare Maxim.
To know nothing more than this, is, in reality, to know all things.

From what has been now said, we may yet draw a Fourth Sequel: That this general Rule, and universal Principle received and allowed of by all, in such manner as it has been propounded, may and ought to be applied to every particular Point controverted, that we may come to have a ready, and certain Solution thereof. For those who first opposed the Doctrine we now make Profession of, in any Article debated, either were at that time of the same Church with those whom they opposed, which Church they owned for the True Church, there being as yet no Separation made; or they were already dismissed from her. If they were of the same, it is but seeing what that Church, by her Representative, has declared concerning the Matter in debate. For we are agreed, that they were obliged to submit to her Judgment; so far as that, in case of Contempt, it could not be lawful to take part with them, without falling after their Example, into open and direct Schism. But if they were already divorced from her, upon any other Ground, or for any other precedent Cause, it is evident from the same Reason, that they were, upon the whole

Fides tua, inquit, te salvum fecit, non exercitatio Scripturarum. Exercitatio autem in curiositate constituit, habens gloriam solam de peritia studio. Cetera fidei, cedat gloria saluti.

Non obfrugant adversus regulam, sibilata scire omnia scire eis.

Protestants and Catholicks.

matter, already true Schismatics; because either they themselves or their Predecessors having formerly been of that Church, they ought not after legal Sentence given, to have made a Separation; and consequently, that it is not lawful at this day to joyn with them, without becoming complices with them, and guilty of their revolt.

This is that we call a true, solid and general *Prescription* against all those who contend with us. Behold here an end of the War, a conclusion of all Disputes, the bond of Peace, the union of Hearts and Understandings, the certain Rule, the immovable Point, the unquestionable Principle, and sole abridgement of all Controversies. What are we to believe concerning the Invocation of Saints, the veneration of holy Images, of the number of Sacraments, of Purgatory, of Grace, of Free-will, and of Justification. Let us not now renew those old quarrels, which have set the Christian World at odds, concerning these points. Let us not again fall a questioning and discussing all those Texts and Passages which have been a thousand times mentioned, a thousand times brought on one side, and as often returned on the other in a quite contrary sense. Let us not engage our selves in those quarrels, where the victory never appears certain, because such Champions are always in a readiness to charge the enemy afresh, being never out of breath, and resolved never to quit the field, nor lay down their arms.

Behold what will set us all right and bring us to an agreement in a moment, putting a period to all our troubles even before they begin.

Let us see what that Church, which was common Mother and commander of both Parties, when the war first began, has resolv'd in each of these particulars. Here you shall be able to discover wherein true Faith consists. Because the True Church, which in all mens opinions, has power (when the question is moved) to declare what is to be believed, has judged thus and thus according to those Rules, which (she never failing to apply them in due manner and just proportion) can never be deficient.

A Method for Re-uniting.

No, whoever he was, who refused obedience to this Decree, became *ipso facto* a Schismatick. And it is no less evident, that all who joyn with him are in the same Predicament. This is that one Fundamental and all-resolving Point, which alone can end the quarrel; and that in the most peaceable manner imaginable, without being obliged to enter into further debate or discussion of the matter.

And this is the reason, why, speaking all this while of a True Church, (which certainly is somewhere or other, as all the world acknowledges) I have purposely omitted to say any thing of the Church of *Rome*, or of the Authority of the Pope, or of his quality or prerogatives as Head thereof. For, infallibly, I should have met with some rub or other, this being a Point highly contested between us: whereas, for my part, I was resolv'd to enter into no quarrel, but to be at perfect agreement, and go on my way hand in hand with those of the Protestant Church. For, I conceive, we have nothing else to do, but to apply this our Rule and agreed-upon Principle unto the present matter, and to allow unto St. Peter and his Successors, that which the Gospel gives him, as it is understood by that Church, of which we all were, when Disputes first arose concerning that subject, and according to what that Church has set forth in those great and holy Assemblies of the first Ecumenical Councils, which are, and ought to be reverenced and respected by all who call themselves Christians.

I ask but this, which I think cannot be denied me, and this alone is an assured means to bring us speedily to an agreement, and to cause a cessation of that lamentable division which is amongst us, and is so unfortunate to the Church; so pernicious to the publick good; so injurious to the peace and quiet of the People, and so fatally prejudicial to the safety and salvation of so many Persons.

Wherefore (for a conclusion) I humbly, and with my whole heart and soul beseech our Brethren of the Reformed Church, in the sight and presence of God, to lay aside that inveterate prejudice they have against us, which obstructs their peaceable treating with us, as if we were people who refused

relished the Word of God for the Rule of our Faith and Actions. I beseech you, Gentlemen, do not eternally use that language to us: *The Temple of the Lord, the pure Word of God, the pure Word of God without any mixture of humane invention and Tradition.* This was, and is, at this day, the custom and practice of the *Arians*, the *Sabellians*, the *Nestorians*, the *Mohibelites*, the *Anabaptists*, the *Socinians*, the *Independents* and *Quakers*, whose language thus ever was, and to this hour, is, and yet I do not find you have any great correspondence with, or kindness for that gang of people, whom we suppose, you have as great dislike of as we our selves. Have you not taken notice, that the Enemy of Mankind himself, when 'twas to his purpose, made use of Scripture? That father of lies said it as boldly, as some of his Children afterwards, that the true fence of the Word of God made for him. 'Tis a Reflection of *Eusebius Lirintens*, who was much esteemed in the fifth

Sent. 5. c. 10. Age of the Church; and is highly extolled even by the *Magdeburgian Centuriators* themselves. That wicked fiend (says he) their Teacher and Master of Hereticks would needs persuade the Son of God, that, if he was the true *Messias*, he must cast himself down from the Pinnacle of the Temple to make himself known to the world. There is nothing more false. And yet, for proof, he produced that

Psal. 90. v. 11. passage of the 90 Psalm, where it is said, *He has given his Angels charge of thee, that they keep thee in all thy ways.*

Sicut tunc caput capiti, ita membra membris lo-
*quuntur, mem-
bra scilicet Di-
aboli membris
Christi, perfidi-
fidibus, sacri-
legi religiosis,
Haretici po-
freno Catoli-
cis. Common.*

22. *In their hands they shall bear thee; lest perhaps thou knock thy foot against a stone.* What the Chief of Hereticks said at that time to the Chief of Christians, the same do the members of that wicked one say at this time to the members of Jesus Christ, the Infidels to the Faithful, Hereticks to Catholicks, ever alledging Scripture for themselves.

The question therefore is not; whether the Word of God be that Rule which we are bound to follow. There is not, nor ever was any Heretick upon the face of the earth, who did not affirm this as stoutly and resolutely as any Catholick can do. As the debate never arose about this, 10

so shall the decision of this Point never end the quarrel, nor bring peace among us. There is no body questions it: neither you nor we doubt the least of it. And yet the feud, for all that, still increases. That then which is of true importance or concern, is to know, whether that which we call the Word of God be really so, or no: and whether the interpretation which I give, or that which you give, for the holding or renouncing an Article, be the true one. The first of these you can no more know or be secur'd of than we, unless by means of the Church, to whom it is derived by certain Tradition. Learn the second then by the same way, since there is no other, by which you can come to any light thereof. This is what *Vincentius Lirinenis* shews in that excellent Work of his.

Aug. cont. Ep.
Man. qu. voc.
fund.

All is not done when we have got the Rule, it must also be rightly applyed and according to art. For, when in the heat of those earnest and tedious contests, which do arise about some subject or other, every one will confidently affirm that he applies it right; and that it is in his fense that Scripture is to be understood, who can end the quarrel, or who has so much power and authority with the parties, as that his Opinion or Judgment shall be regarded, and bear the sway with them. Is it not absolutely necessary, that it be some Judge, who has received both Authority and Light from God himself, for the performing this Office? And who can be that Judge, but the True Church, in which the Parties were before Separation, and her lawful Representative, a Canonical Assembly, which alone has full Power, and Sovereign Authority to lay juridically: *It seemed* Visum est spi.
ritui sancto, &
nobis. Act. 15.
good to the Holy Ghost, and Us? Whatever else you can alledge, may as well be alledged by another, who may make his Advantage of it in as good measure and proportion, as your self can possibly do. The Gift of Understanding, the Interiour Unction, the Revelation of the Father, the Private Spirit, and an hundred other pretty Inventions, which have been, and are at this day made use of, contain nothing of regular, general, or certain in them, of which an Adversary may not affirm, he has as much Right to

challenge as you. Who then is able to rescue us from Uncertainties, in such Encounters as these? Who can restore us a Calm, after such a Tempest? Who will bring back Day to us, after so dark a Night? Who will bless us with Peace, after War? Who can bring such Spirits together again into the same Sheep-fold, under one and the same Shepherd? Can this be done but by the Church of Jesus Christ? That Church, which is *The Pillar and Ground of Truth*.
Tim. 3. 15. Matth. 16. 18. That House of God, which is built upon a Living Rock, and which all the Powers of Hell shall never shake; which most certainly they had done before this, had she once erred in defining Matters of Faith. Finally, that Spouse of Jesus Christ, which He has endowed and quickened with his own Spirit, for the Instruction and Education of the Children of his Family.

7. I know, you will approve of this. Nay, I know it is to Her you pretend to resort, and make your Addresses in your Assemblies, or Synods, for the clearing your Doubts, and determining Matters of difficulty and differences which often arise among you. I ask but this one thing at your Hands. Do but proceed faithfully and sincerely therein. And to this end, I beg of you, in the Name of that Great God whom we adore, and who is to be our Judge, demanding of us principally an account of our Faith, that returning back to the source of our Divisions, you will be pleased to reflect, that those who first questioned and disputed the Points which made the Breach, were, even in their own Judgments, of the same Church, which, before the Breach, was the only, and by necessary Consequence, the True Church: That, consequently, that Church, during the Contest, had full Power to judge according to Rule and Order; and to define what was to be believed; and that the Parties were bound to submit to Her Decrees: That those who stood condemned by Her Canons, having separated themselves from Her, became Scismaticks, as well as Hereticks. Because not adhering to the Doctrine of the True Church, of which they were Members before their Condemnation, they made a Party against Her, and withdrew

*Quoniam has re-
cessus est apud
Christi Tybium
adfere, re-
dentes ratio-
nem, imprimis
spissas Fidei.
Tertull. de
Iug. c. 44.*

drew themselves into a Society apart, which was cut off from Communion with Her. And that finally, all those who follow or take part with them, though a Thousand Years after, are no other than Disciples and Followers of Schismatics and Heretics.

This is the Total of what in this little Treatise (principally in the Matter of the Blessed Sacrament) I have endeavoured to evince (without contesting or disputing the Matter) out of such Principles, or the necessary Consequences drawn from them, as we have been perfectly agreed upon.

8. Now, I beseech you, Gentlemen, give me leave to tell you with as real a desire of your Eternal Salvation, as the Prophet *Nathan* had for that of *David*, when he spoke those moving Words to him, which pierc'd his Heart : *Tu es ille vir.* Alas! Gentlemen, it is You, who unfortunately are engaged in the Party of those first Rebels, who forsook the Church, to revenge themselves of those Decrees, which condemned their Opinions. As the Laws both Humane and Divine, right Reason, natural Understanding, and the Order and Method which your selves do observe, oblige you to acknowledge, that they were bound to submit to the Judgment of that Church, which themselves owned to be the True One; and that they could not separate from Her, but by evident Schism: So it is certain, that you (after so many Ages which have passed since their Condemnation) cannot joyn with them, following their Doctrine and Proceedings, without bearing a part with them in their Crime, and becoming guilty of their Defection. Rather quit their Company, whole Origine your selves condemn. Return into the Bosom of that Church, from which you find the first Authors of that Sect could not, in Conscience and Natural Equity, withdraw themselves, as they did, upon that score only, that the Decree was not in favour of their Cause. Do not any longer trouble your selves, as they do, with disputing, pleading, and excepting, after Sentence

is once pass'd. Allow me to speak unto you in the Language of that worthy Martyr of Christ, and great Bishop of Lyons, St. Irenæus: Why do you, with such pains, seek for Truth elsewhere, since it is so very easie to find it in the Church? For the Apostles having received it from Christ himself, have placed it there in Trust, as in a Rich Treasury, or in a great and stately Vessel, to the end that all those who thirst after that Living Water, may draw it from thence: For 'tis She, which gives Entry to Life. Those who first separated themselves from Her, are but Thieves and Robbers, who are by all means to be avoyded, that we may joyn closely and solely with what comes from Her, and learn from Her the Tradition of Truth.

Non oportet aduersus quarebare apud alios veritatem quam facile est ab Ecclesia sumere, cum Apostoli quasi in depositarium dives plenissime in eam consulerint omnia que sunt veritatis, ut omnis quicunque veritatem ex ea potum vita.
Hoc est enim vita introvius, omnes autem reliqui fures sunt & latrones, propero quod oportet devitare quidem illos: que autem sunt Ecclesia cum summa diligentia diligere, & apprehendere veritatem tradidit.
Iren. lib. 3. adv. Hær. c. 4.

To Conclude: That We may all be of one Soul, and one Heart, being All of one and the same Judgment in the Unity of True Faith, let us end all Disputes by the Authority of the Church, as many great Prelates have done, who were before of different Opinions concerning the Baptism of Heretics, alwayes notwithstanding, providing for

*Cum ista
questio insolu-
ret, & varias
baberes inter
se collegarum,
salva unitate,
sentientes hoc
per universum
Catholicam ob-
servari placuit
quid tenemus.*
L. 2. Con.
Crefcon. c. 32.
*Scripturarum
etiam a nobis
tenetur veritas,
cum hoc fecimus, quod universe placuit Ecclesia, quam ipsorum Scripturarum commendat Autori-
tas. Itell. c. 3.*

Scripture

Scripture cannot deceive us, if any, through the Obscurity of the Question in agitation, fears to be deceived, he may take Advice and Council therein of that very Church, which the Scripture it self, in clear Terms, recommends unto us.

Et Ego dico tibi, quia tu es Petrus, & super hanc Petram ædificabo Ecclesiam meam, & portæ Inferi non prevalebunt aduersus eam. Matth. 16.

*And I say to thee, That thou art Peter, and upon this Rock
will I build my Church, and the Gates of Hell shall not pre-
vail against it.* Matth. 16. v. 18. In red ink at right

After the original Chinese version, there is a second, shorter one, which is the same as the first, except that it omits the first two lines, and adds a few lines at the end.

orologus, en la gaveta que el guarda lo lleva ni se acuerda ya de lo que pasó. Una sencillez mortificante.

The following is a copy of the letter sent by the Board of Directors of the Missouri State Fair Association to the Missouri State Auditor, dated April 1, 1907:

Dear Sir:—We have the honor to call your attention to the following statement made by Mr. W. H. Gandy, of the Missouri State Fair Association, in his letter to the Board of Directors of the Missouri State Fair Association, dated March 25, 1907:

"I am sorry to say that the Missouri State Fair Association has been compelled to pay \$1,000.00 to the Missouri State Auditor, as a fine for failing to file a return of its financial statement for the year 1906, as required by law."

We desire to call your attention to the fact that the Missouri State Fair Association has never been compelled to pay any fine or penalty for failing to file a return of its financial statement for the year 1906.

Very truly yours,

W. H. Gandy,
President, Missouri State Fair Association.

An Extract of the National Synod
held at Alez 1620.

Whereas it was proposed unto the Synod, as necessary to deliberate upon some efficacious means for hindering the Errors of the Arminians, which had caused so much trouble in the Low-Countries, from getting entrance also into this Kingdom: The Congregation having admitted of the said Proposal as laudable, just and necessary for the peace of the Church, for preserving purity of Doctrine, and for a strecther union with all other the Reformed Churches, has thought good, that as the distemper of the Churches of the Low-Countries puts us in mind of looking to our selves, so we ought to follow their example, and prevent the mischief by the same means by which they have expelled it.

Wherefore seeing that the National Synod of *Dort* convened by the Authority, wise Counsel, and Vigilance of the most Illustrious Lords States General of all the Provinces under their command, at which were present many great Divines of the other Reformed Churches, hath been to the said Low-Countries, and is found to be at this hour a most effectual remedy for the purging the said Church, and rooting out Heresies in the Point of Predestination, and other Points thereon depending; This Congregation, after having invoked the Name of God, resolved, That the Canons of the said Council of *Dort*, should be read in full and open Synod; and recital thereof having been made accordingly, and every particular Article seriously and attentively weighed and pondered, they were by consent received and approved of as conformable to the Word of God, and to the Con-

Confession of Faith of our Churches, designed and contrived with a great deal of prudence and purity; most proper for discovering and convincing the Errors of the *Arminians*. For which reason all the Ministers and Elders deputed for this Assembly, have sworn and protested, every one for himself, that they do approve of and agree unto the said Doctrine, and that they will maintain it to the utmost of their powers, so long as they have breath in their bodies. The form and tenor of which said Oath, together with the names of the Deputies underwritten, shall be annexed to the said Canons and Oath. And for the rendering the said Agreement more authentick, and of greater authority to the obliging all the Provinces thereby; it is ordered by the said Congregation, that this present Article shall be printed and added to the Canons of the said Council, and that it shall be read in all Provincial Synods, and Universities, there to be allowed, sworn unto and signed by the Pastors, Elders, and Professors of the Universities; as also by all those who pretend to be received into the holy Ministry, and profession in Universities. But if any one shall, either in whole or in part, reject the Doctrine contained in, and decreed by the Canons of the said Council, or shall refuse to make oath of his consent and approbation, it is resolved and ordained by the said Congregation, that such Rejecter or Refuser shall not be admitted to any charge or employment Ecclesiastical or Scholastral whatever.

The

The Form of the OATH.

I A. B. do swear and protest, in the Sight of God, and this Holy Assembly, That I do receive, approve of, and embrace all the Doctrine taught and agreed upon in the National Synod of Dort, as entirely conformable with the Word of God, and that Confession of Faith which is professed in our Churches. I do moreover swear and promise to persevere, during Life, in the Profession of the said Doctrine, and to maintain it to the utmost of my Power: And that neither in Pulpit, nor in Schools, nor in Writing, I will depart from that Rule. I do also declare and protest, That I do reject and condemn the Doctrine of the Arminians, as making the Election of God to depend upon the Will of Man, extenuating and annihilating the Grace of God, elevating Man, and the force of his Free-Will for the more dangerous precipitating of him; bringing-in Pelagianism again, disfiguring Popery, and overthrowing all Certainty of Salvation. So help me God, and be merciful to me, as I swear all as above without any Equivocation, or mental Reservation.

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An.

and in this connection it is interesting to note that the
French Revolution was preceded by a similar movement in
England.

An Appendix of the Translator.

IT is scarce to be hoped, especially as the World now goes, that this little Treatise, though written in a peaceable and civil a Method (according to the Authors promise and design) as ever, I think, any thing of this nature has been publish'd, will pass without censure and exceptions. Some perchance will wonder what a French Writer, what Monsieur Arnaud and Monsieur Claude do upon our stage. But I hope they may be perswaded, that it is not the first time a Frenchman has spoke good sense, though in bad English. As we willingly receive Merchandise which is for our turn, from any place; so need we not be ashamed to admitt of Reason from any part. The Reformed Churches of France, which ours here have, upon occasion, acknowledg'd a very tender respect and kindnes for, do own Monsieur Claude to be their great and Learned Champion, and it must be granted I think, by all, that Monsieur Arnaud has in this late famous Contest, behaved himself as a valiant and skilful Soldier of the Catholic Church. The Subject of Dispute between them, is of common concern. And, perchance the settling of that one Point, upon such grounds as my Author, in a moderate peaceable way endeavours to lay down, may prove final to all other debates whatsoever.

I foresee that his Instance for agreement upon Principles taken, in part, from the Council of Dort, will not be allowed by all as Berling. 'Tis possible there may be some left, who retain a greater kindness for both the Pelion and Principles of Arminius, than for Gomarus and his Pre-destinarians. 'Tis pity Countries and Climates should have an influence upon Men and Principles of Religion, as they have upon Complexions and Constitutions. Now, certain
M it

Protestants and Catholics.

it is, that generally among the Reformed of *Power*, for whom this Author chiefly designed his work, the *Chancells of Dore*, and the *Transactions and Decrees* thereof, (as you may plainly discover by the annexed Extract of the Synod of *Alez* and others) have been, and, to this hour, are, in great esteem. And it may be supposed, both by the unanimous Votes of the select Divines of all the Reformed Churches then in being; and by the solid and impregnable grounds of their proceedings, that there is a great deal of reason for their so doing: such as (setting aside passion and pre-engagement) cannot be parallel'd by any of the Dissenters.

But as I must confess, my self a Friend of my Author's Method, particularly in assuming nothing but what his Adversary seems to grant; so will I not make it my business to apologize for that Council, which to some may seem to ly'e open to exceptions. It shall be sufficient for me, to give a hint as what has past within our own Dominions, much of the same nature; and to give occasion to those who make any question of it, to search into the several Parliamentary and Synodical proceedings of our own Reformed Church in late days: that is, in Queen *Elizabet's*, King *James's*, and King *Charles* his time: when the 39. Articles, and some other Points belonging to Religion, have been advanced with as great a claim of Legislative Power and Definitive Authority, as any Council, either of the Catholick or Reformed Church ever challeng'd to themselves. See, if you please, the very Title of the 39. Articles: *That these Articles were drawn up for the avoiding diversities of Opinions, and for the establishing Consent touching true Religion, requiring all the Subjects of this Church to concerne in uniform profession thereof, and prohibiting the least difference from the said Articles.* And again, Cap. 5. in 1603. *Whosoever shall hereafter affirm, that any of the 39. Articles agreed upon by the whole Clergy in the Convocation held 1582 for the avoiding diversity of Opinions, and for the establishing of consent touching true Religion, are in any part erroneous, as such as he may not with a good Conscience subscribe unto, let him be excommunicated ipso facto, and not*

referred back before his Lieutenant and Justices of such his watch warden. And now I am apt to believe, that those Learned men who could not chuse but understand very well, of what might an Excommunication be, and that the transgression, which they, by the threat of so severe a penalty endeavoured to prevent, was esteemed by them no mean offence.

The same seems to be the sense of the whole Parliament, as Abell did. That every one that hath any Ecclesiastical Living, declare his assent, and subscribe to the 39 Articles of Religion, &c. And that no person be admitted to any Benefice with Curia, except he shall first have subscribed the said Articles with declaration of his unseligen assent to the same. And now, though this Injunction seems immediately to reach the Clergy only, yet at being particularly contrived for those who are to be admitted to Benefices with Curia; that is, to the charge of instructing others, the Parliament does in this sufficiently declare, what principles they are obligate to be of; and consequently what Doctrine they are bound to teach, and what others ought to learn.

The Statute of Eliz. 1. is yet more comprehensive, as intended for regulating all in general. By this Statute it is Enacted, That no manner of Order, Act, or Determination for any matter of Religion or cause Ecclesiastical, had or made by the Authority of this present Parliament, shall be accepted, deemed, interpreted, or adjudged at any time hereafter, to be any Heresie, Schisme, or Schismatrical Opinion: any Order, Decree, Sentence, Constitution, or Law whatsoever the same be so too contrary notwithstanding. And then limiting the power of Ordinaries, in things of this nature, tells us: That they shall not in any wise have Authority or Power to Order, Determine, or Adjudge any matter or cause to be Heresie, but only such as heretofore have been determined, ordered, or adjudged to be Heresie by the Authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared Heresie by the express and plain words of the said Canonical Scriptures, or such as hereafter shall be Order-

*ed, Judged, or Determined to be Held by such High Court
of Parliament of this Realm, with the assent of the Clergy
in their Convocation, in son blucc or w hinc non barrat, elect
et cito. It is to be presumed, that this High Court of Parliament
was very well informed, that there had been more Heresi-
es than one in times past; and that they thought it ve-
ry necessary to appoint some effectual means for the sup-
pressing others which might arise. Those means thus deli-
berately appointed by the Legislative Power of the Nation
are deservedly to be reflected upon.*

First, *The Canonical Scriptures.*: And here by the way,
let me intreat you to call to mind the Discourse concerning
this Point, which I suppose you have already perused
in the second Chapter, Section 3. &c. of this small Treatise;
than which, I must needs think, nothing can be more
rational, in order to the convincing a necessity of a fur-
ther Determinative Power, either for the clearing the Scriptures
themselves, to be truly Canonical, or for making out
the true sense and meaning of them, so as to render them
truly, and effectually useful.

Secondly, as to the respect and Authority allowed here
by Act of Parliament to the four first General Councils,
it were to be wished that some good solid Reason might
be made appear, why those other subsequent Councils,
which had the same Promise of special assistance from him
who was and is able to make his Word good, may not
be supposed to have proceeded according to the same Rule of
those former, defining and declaring according to the express
and plain words of the Canonical Scriptures; and who it is (by
the express and plain words of the said Canonical Scriptures)
who has received Commission to Judge of the Case.

But lastly, (which is chiefly to my present purpose)
does not here an high Court of Parliament (the Legislative
obliging Power of the Nation, with the assent of the Clergy
in their Convocation) assert and assume unto themselves as
absolute an Authority of Determining matters of Faith,
and declaring Heresies, &c. as was ever yet challenged by
any Body-Politick or Ecclesiastical?

Many

Pranab Kumar Chatterjee

212 Many other proceedings of Prelates, Councils and Super-
stitious Synagogues in Bellagio, were interdicted, A-
fter which it serveth well known to everyone; that
it exequat me of that labour. And now if all this to a
common English mans understanding, does not speak a
plainnes of my Authority obliging all to submission and con-
formity; I think we are very much to seek for such offences.
And certainly, supposing what was supposed therell could
be nothing more rational or conformable to those first Coun-
cils we all so much reverre, as also to the manifest letter
of, or evident deducions from Holy Writ; it selfe shal-
lacke no time to remeber them in their
Publick. And why? Because it is in Christianity to suppose
posed that there is a Church, and that this Church (the true
Spouse of Jesus Christ) is the Pillar and Foundation of Earth.
This then being granted (and I think he must be very
bold, who dares reject the Authority of so many eminent
Persons of consern therell publicke proceedings) I perswade
my selfe not to be very sollicitous for Injustices drawn from
the Council of Dordt. Certainly we have as speciall and as re-
markable ones nearer home, for the making good an Agreement
upon this great Maxim: That this evnglyne church
be solleyn (abstinent from) all Secularl Ambition, obliging
Christian Masters of Families to submitte and confirme yea-
les. The Consequence has bin the chief endeavour of this small
Tracte; And I hope it will be seriously reflected upon, how-
cessarily (not to say unavoidably) the Promises usher it in, the

But because I see there are some (for what Reasons I
foreseen Consequences, I will not put in your conjecture) Who
have endeavoured to find out new Glosses, not only for the
Scriptures, but also for Acts and Statutes of Parliaments;
Constitutions and Charters of Councils (ever so little seeming
vadence to the Laws of the Nation) and the Decrees of their
owne Master Church) setting us, That anything is meant or
intended by the said Acts and Decrees, &c. but only an
Obligation to External Conformity and Non-contradiction. I
will still adhere to my opinion of peaceable Methods, hoping
they (will) becoms for one who desires to defend Civilly, with
all

No. 2
Puritanism and Catholicism

Jac. 3. 8.

¶ 1. 81. 1514

¶ 1. 2. 1514

required me more at present, for the making good what this Author presents to us. But I am very much inclined to believe, that this kind of Conformity for New converts, & their supposed obligatory, and practised in due time and place, (when Differences first appeared,) would have left a much more easy way for convincing and reducing unfeared & unquiet Spirits; and would have brought them by little and little into & placing them a Path, as would have led them, in a short time, into the high-way of happy Peace and Union. For, were the Liberty of that volatile Member, that Inquisitive Nature of the Tongue, (so apt, either out of Vanity or Presumption, to turne out into Expressions of our Inevitable Scrutinies) sufficiently restrained, it were much to be hoped, that troubled and troublesome Fancies, which infect the Understanding, would, by little and little, shake or fall down, so, as to leave it in its Natural Cleaness, freed of its selfe to receive better impressions either from Reason, or just Authority. Note that I think no rational Man, unless much put to his Shifts, can, in earnest, maintain this Negative kind of Compliance to be sufficient for attaining the End pretended to; which, I suppose, is an Extremour, at least, Conformity or Uniformity, for the avoiding Division and Confusion. For never was it yet heard of, nor can it possibly be expected, that the Index, or stand of a Watch or Clock, should shew the right Hour, for any considerable Time, much less constantly, unless the inward Work or Wheels be in good Order. Would to God there were not so sad Experience of this (practically certain) Truth! but such is I suppose still those Divisions, Sub-divisions, and Sub-sub-divisions breaking into visible Confusions, which certainly cannot be imagined the lawful Issue of true Christian Principles, do, to the Eye, demonstrate that there is something wanting, so that this is not the Way intended by Him, who came so bring Peace to the World, and who promised his constant Presence for the maintaining of it to the Worlds end, not by a visible Appearance, but invisible Assistance of that Church which He commands all to hearken unto, and they, under so severe a Penalty, as being accounted (upon Definite) Heretics and Publicans.

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To Conclude: Let me be so bold, as to desire these Gentlemen, who go so far, at least, as to think this *Authoris'd Conformity* or *No-contradiction* obliging and necessary, to take the pains to reflect soberly, whether this which they do, and must grant, does not oblige them to make one Step further, and upon the same Grounds (either of Authority, whether Human or Divine, or Principles of Reason; or for the necessary avoiding experienced Inconveniences) to allow an Obedience and Assent of an higher Nature. The Authorities of *Scriptures* and Fathers are alledged as plausibly for it. The Reasons, taken, either from the experienced Insufficiency of the one Cause, or the just and exact Proportion of the Other, to the so much desired Effect of Peace and Unity, are demonstrable. As the Inconveniences, and continual Disturbances of the one Part, are but too too visible; so the settled Quiet, and Comfort of Spirit, which the Other constantly enjoys, are experimentally best known to those, who upon the first appearance of Difficulties and Debates, flye to the Bosom, and rely upon the Judgment and Determination of the Church, owned by all who call themselves *Christians*, to have some Degree of Power and Authority, and the Extent thereof not to be regulated or confined (She being the Sovereign and Supreme Court of this Nature) but by her own Declaration only. Demonstrably nor to be judged or regulated, in case of Debate, by particular Parties, who (for the avoiding otherwise unavoidable Confusion) are themselves by Her to be regulated and judged.

Now, which Church this must needs be, is not hard to discover out of the fore-going Discourse, wherein Differences and Debates are brought to their first Rise, when the Parties dissenting were both, ownedly, Members and Subjects of the same Church; and which Church, by Legal Consequence, was their Lawful Judge, as being then the only, and, by a necessary Sequel, the True Church; and that firm Rock, against which, the Promise of God Himself is upon Record, *That the Gates of Hell should never prevail.*